THE Watchtower

1879

PREFATORY NOTE

THE WATCH TOWER is unique among all the publications in the world. Since the Apostles, the followers of Christ Jesus have looked for and expected his second appearing. St. Paul made this particularly prominent in his writings to the church. That he would come again, Jesus himself gave unmistakable testimony in his message delivered to the disciples on the last night of his earthly existence. Many Christians have thought the Lord would reappear in the body of flesh that was crucified and which did not see corruption. In due time, however, it was made clear to the watchers that the presence of the Lord must be invisible, because he is divine, and the Apostle Paul had clearly stated concerning him: "Whom no man hath seen nor can see," with the natural eye.

In 1868 Charles Taze Russell, a lad of but sixteen years, fully consecrated to the Lord and a member of the Congregational Church and the Y. M. C. A., began a careful investigation of the Scriptures. His previous training had led him practically into infidelity, because the theories advanced by the churches with reference to the torment of the masses of mankind seemed wholly inconsistent with the character of a God of love.

In 1870 he was a member of a Bible class, organized solely for the careful and prayerful investigation of the Scriptures, and by 1876 this had grown into a congregation of Bible students to which he preached. In October of that year he was elected Pastor of this class of Bible students, and he continued to occupy that relationship to Bible students until his death, in October, 1916.

In 1876 Mr. N. H. Barbour was editing and publishing at Rochester, New York, a sixteen-page monthly magazine under the title, "The Herald of the Morning," and Pastor Russell became assistant editor of that paper that year, devoting his time to writing and preaching the Bible truths as they were being unfolded to him. His investigation led him to the conclusion that Jehovah has a great plan for the salvation and blessing of mankind, and that the keynote to that plan of salvation is the philosophy of the ransom sacrifice. In 1878, while he was yet assistant editor of "The Herald of the Morning," Mr. Barbour published in that paper an article in which he erroneously treated the doctrine of the ransom sacrifice. In fact, in that article Mr. Barbour practically repudiated the ransom. Pastor Russell published in the columns of the same paper his conception of this vital doctrine of the divine plan; and the difference arising between himself and Mr. Barbour on this question resulted in the birth of ZION'S WATCH TOWER, the first issue appearing July, 1879; the title thereafter being changed to THE WATCH TOWER.

Consistent with its mission and with the great doctrines of truth it has promulgated, THE WATCH TOWER has at all times carried the subtitle, "The Herald of Christ's Presence." It is the first paper ever to make announcement of the invisible presence of our Lord and to submit the clear, Scriptural proof to show that since 1874 he has been present, invisible to man, yet exercising his power and doing the preliminary work among the nations and peoples of earth preparatory to the inauguration of his kingdom of righteousness, which soon will administer blessings to all the groaning creation.

Through its columns the features of the divine plan, as revealed, have been ably discussed. It has made clear to Bible students such vital questions as the ransom sacrifice, the doctrine of the atonement, the sin offering, the great covenants, and other subjects vital to the development of Christians and to their in-gathering during the great harvest period of the Gospel age. THE WATCH TOWER has never carried any advertisements beyond the mere announcement of the publications of the Watch Tower Bible & Tract Society, devoted exclusively to religious purposes. It has always been supplied to the poor free of charge to them, the expense being met by a voluntary fund contributed for that purpose.

Prior to his death, Pastor Russell was the Editor of THE WATCH TOWER, since which time it has been edited by a committee of five Bible students, provided according to the terms of his last will and testament.

The readers of THE WATCH TOWER have increased from year to year. There has been such a great demand among its later readers for earlier issues that it has been determined to republish the entire series, from the beginning, in July, 1879, up to and including June, 1919, a period of forty years; and to arrange these in seven volumes.* We believe that this will result in a great blessing to students of the Lord's Word, and serve as a splendid series of reference books to be used in connection with our Berean Bible. The publishers therefore send it forth with a prayer that this republication may serve as a great blessing to God's people and as a lasting monument to the untiring energy, zeal and loving devotion of Pastor Russell, the seventh and last messenger to the Gospel church.

Your servants in the Lord,

WATCH TOWER BIBLE & TRACT SOCIETY

Pittsburgh, Pa., July 1, 1919

*In order to reduce the bulk we have omitted some of the less interesting letters, as well as other unimportant items such as those respecting pilgrim visits, conventions, business notices and publications, but in other respects the record is complete. We have not even excluded articles which subsequently were seen in clearer light, but have endeavored to indicate by footnotes where the later presentations could be found.

For reference purposes we have retained the old page numbers throughout, inserting them in parenthesis at top of each page.

ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE

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PROSPECTUS

This is the first number of the first volume of "ZION'S WATCH TOWER," and it may not be amiss to state the object of its publication.

That we are living "in the last days"—"the day of the Lord"—"the end" of the Gospel age, and consequently, in the dawn of the "new" age, are facts not only discernible by the close student of the Word, led by the spirit, but the *outward signs* recognizable by the *world* bear the same testimony, and we are desirous that the "household of faith" be fully awake to the fact, that—

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime."

And not alone to help awaken, but to assist them to "put on the *whole* armor of God, that they may *be able to stand* in the *evil day*;" and, besides all this, that giving all diligence, they add to their faith, virtue, and to virtue, knowledge, self control, [temperance,] brotherly kindness, charity; when, as a result of these indwelling and flourishing graces, they shall be God-like [godly].

But, recognizing the beauty and necessity of these *adornments* of the spiritual man, they fail not to recognize that the merit toward God lies not in these moral virtues, but in *Christ's perfect sacrifice*, and though adorned by all these gems of character, *we* could not be recognized as God's children now, nor permitted ever to enter His presence without *the robe of Christ's righteousness*, the "wedding garment" necessary to our participation in "the marriage of the Lamb."

Christians to whom an apology would be needed for directing attention to these things, should blush and be ashamed. Everything desirable, hopeful and precious stands closely and ever connected with them. They embrace nearly all the great motives to faith, watchfulness, obedience, holiness.

If God has given us a revelation, and tells us that *it is profitable* for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good word and work, where do so many Christians who profess to accept that Word of God as their rule and guide, get liberty to ignore more than one-half of it, thereby virtually saying *it is unprofitable?* When God has given us "a sure word of prophecy whereunto *we do well to take heed,*" and when "the Lord God of the holy prophets sent His angel to *show* unto His servants the things which must shortly be done," shall those servants feel under no obligation to seek to understand those heavenly messages?

Should they heed worldly men and a worldly church who deem it pious and wise not to bother with these things, who would have us put them aside as empty fables and curious stories, and strange imagery, which could only unsettle our minds and interfere with Christian work; or shall we heed God who declares "these sayings faithful and true" and says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein?" Surely He knows what is best calculated to inspire "a *zeal* according to knowledge," and what is necessary that we "*be not* soon *shaken in mind.*"

"To him that hath an *ear to* hear what the spirit saith unto the churches," ZION'S WATCH TOWER hopes to give assistance and encouragement. It is in bondage to no man, no party and to no creed but the Bible; yet in the bonds of love and sympathy to "all who love the Lord Jesus Christ in truth and sincerity." It aims to represent "the chaste virgins," the prospective "Bride of Christ," and with them acknowledges only one master and head—Christ Jesus.

As its name indicates, it aims to be the lookout from whence matters of interest and profit may be announced to the "little flock," and as the "*Herald of Christ's Presence,*" to give the "meat in due season" to the "household of faith."

It issues monthly, and *if you desire* its visit to your home, address *at once* as per notice on this page. If you have a neighbor or friend who you think would be interested in or benefited by its instructions, you might call it to their attention; thus preaching the Word and doing good unto all men as you have opportunity.

The terms, fifty cents a year, (postage paid,) are moderate; but to all interested and desirous of having it, who cannot afford to pay, we will *gladly send it free*, but you must ask that ye may receive.

IN RE "THE LAST TRUMP"

BRO. H. B. RICE, editor and publisher of *The Last Trump*, has been obliged by circumstances beyond his control to suspend its publication. Knowing that such a course was probable, we two months ago proposed to Bro. Rice that we would supply THE WATCH TOWER to his subscribers, instead of *The Trump*, up to the close of their subscriptions, and we invited him to speak to his old subscribers, and others of *the body of Christ*, through ZION'S WATCH TOWER.

He has accepted both propositions, sent the list of subscribers, and in an open letter to them says, "I will endeavor to contribute something to THE WATCH TOWER every month," &c.

As we are much crowded, we have published this letter as a *supplement*, and sent it to the subscribers of *The Last Trump.*

WHY WILL THERE BE A SECOND ADVENT?

That the second coming of our Lord Jesus occupies a prominent and important position in the teaching of the apostles and prophets, as well as of Jesus himself, is a fact that can scarcely fail to have been noticed by every Bible student. Yet, from various causes, very many of those who profess to love Him, and who we have reason to believe do, are not much interested in it. A few endeavor to figure it away by applying it to the descent of the Holy Spirit at Pentecost; others to the destruction of Jerusalem, &c.; all apparently forgetting the fact that in the last book of the Bible, written more than sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, He that was dead and is alive speaks of the event as *yet future*, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies: "Even so, *come*, Lord Jesus."

Quite a number endeavor to satisfy themselves with the thought that it is a spiritual coming—that when any are converted, that forms a part of the coming of Christ, and that so He continues *coming* until all the world is converted—then, say they, He will have *fully* come.

They evidently overlook the fact that the world will not be converted *when* He comes; that the Bible, our only guide on the subject, declares that, "In the *last days* perilous times shall come, for men shall be lovers of pleasure more than lovers of God." That "evil men and seducers shall wax worse and worse, deceiving and being deceived;" and that Jesus gave special warning to His little flock, saying: "Take heed to *yourselves* lest *that day* come upon *you* unawares; for as a *snare* shall it come upon all *them*" (not taking heed) "that dwell upon the face of the whole earth, and they shall not escape."

Again, we may rest assured that when Jesus said, "All the tribes of the earth shall mourn and wail because of Him" when they see Him coming, He did not refer to the conversion of sinners—Do the tribes mourn and wail because of the conversion of a sinner?—And if it refers, as almost all admit, to Christ's personal presence on the earth, it teaches that *all* on earth will not love His appearing, as they certainly would do if all were converted.

But, "If I go away, I will come again," *cannot* refer to a spiritual coming *again*, because, spiritually, He never went away, as He said, "Lo, I am with you alway, even to the end of the world," [age.] Therefore, Jesus taught His *second* PERSONAL *coming*. The word

MILLENNIUM

signifies one thousand, and is the term used by Christian people generally in speaking of a time future, when "*the knowledge of the Lord* shall *fill* the whole earth as the waters do the sea, and none need to say unto his neighbor, Know thou the Lord? *All* shall know Him," &c. The time when there shall be no more curse; "when the wilderness shall blossom as the rose," and "streams break forth in the deserts," when "the tabernacle of God will be with men and He shall dwell with them," when Satan shall be restrained and righteousness shall control. "Then nation shall not lift up sword against nation," "nor learn war any more;" but "they shall beat their swords into plowshares, and their spears into pruning hooks."

These prophetic pictures and statements are expected to have fulfillment some time by *nearly all Christians*, and they call it the millennial age because it is said (Rev, xx, 2-6) to be for a thousand years that Satan is bound and Christ reigns.

This far nearly all of the Church are agreed. They are *millennialists*, but there are *post*-millennialists and *pre*-millennialists: *post* signifies after, *pre*, before; so the former believe Christ will come after the millennium and the latter that He comes before it.

As these are the only views which contain sufficient truth to make them worthy of our consideration, we shall devote more time to them. All who believe in the *second* personal coming of Christ, should be interested in knowing what the general teaching of the Bible is on the subject. It is necessary, however, that we come to the consideration with a child-like mind, desirous of knowing how God has arranged the matter, and anxious to have the teachings of His word, and ready to lay aside *our ideas* and, as God's children, take His plan. Thus, let us inquire

WHY DOES CHRIST COME?

and examine briefly the arguments presented by both *Post-* and *Pre*-millennialists, comparing them with *the Word*— and *Plan* of God.

The first expect that through the efforts of the Church, the world will be converted, and thus the millennial age introduced, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners. That to *convert the world, bind Satan*, make "the knowledge of the Lord to fill the whole earth," and "nations to learn war no more," are the work of the Church *without* JESUS, and in her present mortal condition. When she has accomplished this great and difficult task, Jesus comes to wind it up, &c.

They have much Scripture, which taken disconnectedly, seems to favor this view. But even this, we believe, when God's word and plan are looked at as a whole, will be found to favor the other view, viz., that Christ comes before the conversion of the world; that the Church is now being tried, and that the reward promised the overcomers is, that they shall share in that reign: "To him that overcometh will I give to sit with me in my throne." Rev. iii. 21. "And they lived and reigned with Christ a thousand years." Rev. xx. 4.

There are two texts in particular used by our post-millennial brethren, to which we would refer: "This Gospel must first be preached in all the world for a witness. Then shall the end come." They claim this to refer to the Gospel converting the world before the end of the Gospel age. We pre-millennial believers claim that *witnessing* to the world does not mean converting the world, but as it reads, to witness or testify.

This witness has already been given. In 1861, the Bible Societies' reports showed that the Gospel had been published in every language of earth; not that all earth's myriads had received it. No; not one in a hundred of the twelve hundred millions have ever heard of the name of Jesus. Yet it has fulfilled the text—it has been a *witness* to every *nation*.

We understand that the object of the present witnessing is "To take out a *people* for His name"—the Church—who at Christ's coming are united to Him, and receive His name. Rev. iii. 12.

The second text is, "Sit thou on my right hand, until I make thy enemies thy footstool." The thought generally gathered from this Scripture is, that in heaven God has a throne on which He sits continually, and that when "Christ sat down on the right hand of the Majesty on high," He sat down also upon the same throne. This is a misconception. The throne of God referred to is not an ivory or golden seat, but refers to His supreme authority and rulership, for "Heaven is my throne and earth is my footstool," and Paul says, "God hath highly exalted Him [Christ], and given Him a name above every name." He hath given Him authority above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool [all subdued], then, of course, He could not come until the millennium was fully inaugurated. But if it means *the exalting to power*, it would not interfere with His coming and subduing all things unto Himself.

To illustrate: King William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact, he seldom occupies it. We mean that he rules Germany.

Right hand signifies the chief place, position of excellence or power, and the words of Jesus to Pilate agree with this thought: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 62. He will be on the right hand *when coming*, and remain at the right hand during the millennial age.

There are able arguments possible on both sides, yet both are not true. We propose, therefore, to take a glance at the general

PLAN OF SALVATION,

to see which view is in harmony with it. In so doing, we shall find the relation and bearing of both the first and the second comings, and know where to locate.

First, then, has God a plan? All must agree that He has, although almost all are inclined to think and talk of His dealings as though He were dealing by a rule of chance, and governed entirely by circumstance. No; He that would condemn a man for building a tower without first counting the cost, shall He build and people a universe without counting the cost? No, brethren; "Known unto the Lord are all His ways from the beginning." God has a plan, a purpose, and we know that "all His purposes shall be accomplished." But how shall we find that plan? It is revealed to us in His word. "Search the Scripture," as Paul says, "Compare Scripture with Scripture," for

"God is His own interpreter,
And He will make it plain."

We are too much inclined to ask, What does my church say about any question, instead of What saith the Scriptures? Too much theology studied, and the Bible not enough. With the thought, then, that "The Scriptures are able to make us wise," that "the testimonies of the Lord are sure making wise the simple," let us examine.

We will not here discuss the question, *Why evil was permitted.* We take the fact which sickness, death, vice, &c., make so plainly and painfully evident, viz., Evil exists. Its existence is attributed in Scripture to the devil. Evil continues because Satan's power is continued. It will last throughout the present age, because "the devil is the prince [ruler] of this world" [age]. He will continue its ruler as long as he can, or until he is bound. He cannot be bound until a stronger than he takes the control out of his hands.

God, of course, can control him; and of Jesus it is written, "All power in heaven and in earth is given unto me."

But while Christ has all power, for wise purposes He has not made use of it, permitting evil to reign and measurably control the world, and permitting the devil to be "prince of this world," or epoch. But the time is coming when "He shall take to Himself His great power, and reign," exalting His Church, giving her "power over the nations," so that instead of, as now, being "subject to the powers that be," she shall "rule the nations." But when will He thus assume control? When the Gospel Church, "His body," Ecclesia, is complete. Evil is now being permitted for "the trial of your faith," the perfecting of the saints. This time is synchronous with the sounding of the seventh trumpet. Rev. xi. 15. Here the mystery [church] of God is finished, and "the kingdoms of this world become the kingdoms of our Lord and His anointed" [church]. Now, we inquire, is this transfer of authority

FROM SATAN TO CHRIST

caused by the conversion of the nations to Christ through preaching the Gospel? We answer, No. At this time the nations are not converted (vs. 18), "And the nations were angry, and thy wrath is come." If converted, they would not be thus hostile, neither would God's wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "Come, behold the desolations which the Lord hath made in the earth. He maketh wars to cease unto the ends of the earth." This is the way God tells us He will make wars to cease. The next clause informs us that then He "will be exalted among the heathen and in all the earth." This chastisement of nations will be for their good, and is necessary to them as is the chastisement which God now inflicts upon His children, and it will have a good effect, for "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." It is in this new dispensation that, with evil restrained —Satan bound—the knowledge of the Lord shall fill the whole earth, as the waters do the sea. The conversion of the world, instead of being due now while "the devil is the prince of this world," will, David says, be "When the kingdom is the Lord's and He is the Governor among the nations, all the ends of the world shall remember and turn to the Lord, and the kingdoms of the nations shall come and worship before Him."

During the infancy of the human family—say from Adam to Moses—God treated his creatures like very young children. So far as we know, they had very little knowledge of their Creator's power or character. They had scarcely any revelation, the exception being the few cases where God favored special persons, as Abraham, Lot, &c., communicating to them by angels, giving to Abraham and Eve peculiar promises, which they could only vaguely comprehend.

The next age was to the Jewish nation a schooling season, during which God taught them to respect His promises and laws. They were yet minors, under age, therefore not treated as children, but kept under the law, their schoolmaster. Gal. iv.

While the Word of God was being written and committed to the Jews for keeping, &c., the remainder of the world seems to have been left in the darkness of heathenism. They bowed down to wood and stone, destitute of truth as they are today.

In Scripture the period from Adam to the flood is called "the world [age] that was." From the flood to the second coming of the Lord. "the world [age] that now is," and "the present evil world," [age], and the next is called "the world to come."

"The present evil world" contains three

SEPARATE AGES.

The Patriarchal, lasting from the flood to the death of Jacob; the Jewish age, lasting from the death of Jacob until the death of Christ, when He gave them up, wept over them, and said: "Your house is left unto you desolate;" the Gospel age, lasting from the resurrection of Christ, when He became "the first-born from the dead, and the beginning of the new creation," until the full company of "the Church of the First-born" is complete, and He comes. The time of the sounding of the seventh trumpet, the resurrection and reward of prophets, saints, &c. Rev. xi. 16.

We know not how many ages may be in "the world to come;" but that there is more than one, we are sure, for Paul speaks of "the ages to come." Eph. ii. 7. The first of these alone is dealt with in Scripture, the millennial age, during which we live and reign with Christ a thousand years. Rev. xx. 4.

Having got an outline, let us look more particularly at God's doings and sayings, and, first, it will astonish you, doubtless, until you reflect, when I say, that according to His word, God has not exhausted His resources for the world's salvation; that, in short, He is not *now* trying to save the world, nor has he been during past ages. What has He been doing? "Taking out a people—Church—for His name." Don't think this wonderful, as it is only putting in a striking form what all Calvinists believe, among whom are Baptists, Presbyterians and others, viz., that God is now electing, or choosing His Church out of the world. Yes, and all our brethren who believe in free grace must admit, that if "all His purposes shall be accomplished," and "God's Word shall accomplish the thing whereto it was sent," if these Scriptures are true, God did not purpose the conversion of the world during the past six thousand years, else it would be accomplished. Neither did He send His word to convert the world up to the present time, else it *did not* prosper in the thing whereto He sent it. These two views have been a dividing point in the churches for centuries, viz.:

ELECTION VS. FREE GRACE.

We believe the Scripture to teach both, but that it requires the observance of "Heaven's first law," *order*, to rightly divide the word of truth on this subject.

First we will glance at Election. During the age preceding the deluge, there is no Scriptural account of God giving mankind any law, and very little light of revelation. One promise shines out, "The Seed of the Woman to Bruise the Serpent," and even this required future revelation in order to be comprehended. God had, however, a few patriarchs or servants who had light above the masses, as lamp-posts in a dark way.

The Patriarchal age had increase of light. It is now revealed that this seed is not only to crush evil [serpent], but to "bless all the families of the earth." Still God's Church is represented by one man, Noah, Abraham, Isaac, &c., &c.

These patriarchs were elected—chosen. "God called Abraham, and said," &c. Abraham, and not his kin, was called. His parents were idolators. He had "many sons and daughters," but only one is chosen. "In Isaac shall thy seed be called." Of Isaac's two sons, only one was chosen. "As it is written," says Paul, Rom. 8, 11 and 12, "Jacob have I loved, but Esau have I hated" (loved less). God chose before they were born, "that the purpose of God according to election might stand." Now, remember, I do not say that God elected one to go to heaven and the other to hell. No; far from it. That is the common misconception of the *Scriptural*, and when properly understood, *beautiful* doctrine of Election.

At Jacob's death another advance step in God's plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation, all the sons of Jacob and their posterity. And now we have an elect nation or church, and God gives all His special blessings to it. Other and larger nations—Egypt, Chaldea, &c.—are passed by, left without light and without knowledge, while these are given to Israel. "What advantage, then, hath the Jew?" Much, every way, chiefly because to them were committed the oracles (laws and testimonies) of God. This is Paul's statement. God speaking to them, says: "You only have I known of all the families of the earth." This people alone was recognized, and thus continued until Christ came. Yes; and after it.

During Christ's ministry He preached to them, and would not suffer His disciples to do otherwise, saying as He sends them out, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent save to the lost sheep of the house of Israel." All his time was devoted to them until death, and here was His first work for the world, and

GOD'S GRANDEST GIFT,

not for Israel only, but for all, for "Jesus Christ, by the grace of God, tasted death for *every* man." And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the Gospel (which is free to all who hear) than others. Contrast yourself with your privileges and knowledge, with the heathen man who never yet heard the call. When this called-out company, (called to be "sons of God," "heirs of God, and joint heirs with Jesus Christ

our Lord,") is complete, then the plan of God for the world's salvation is only beginning. Not until then will the seed "bruise the serpent's head," and "bless all the families of the earth." For the seed is not Christ, the head, alone, but the Church, which is His body, as Paul informs us, Gal. iii. 29, "Which seed is Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The same company are to bruise the serpent. Rom. xvi. 20. The very God of Peace shall bruise Satan under *your feet* shortly.

THE GOSPEL AGE

The Gospel age makes ready the chaste virgin (church) for the coming Bridegroom. When ready, the Bridegroom comes, and they that are ready are united. The second Adam and the second Eve become one, and are thus the beginning of the new creation, and then the glorious work of elevating mankind in general begins. The river of living water flows, and the work of the Church begins. In the next dispensation, new heavens and new earth. She is no longer the espoused Virgin, but the Bride. THEN "the Spirit and the Bride say come, and whosoever will let him come and drink of the water of life freely."

As Adam, the beginning of the fleshly race, was composed of man and the helpmeet taken from his side, as it is written, "Male and female created He them and He called *their* name ADAM," Gen. v. 12, so the "*Second Adam*," of whom Paul says the first "*was a figure*," or type, has a helpmeet taken from His side, and when she is fully formed and perfected, the Bridegroom comes and they go in to the marriage; they become *one*, "the new creation of God" (read Eph. v. 25, 30, 32), making *in Himself* of twain (Jews and Gentiles)

"ONE NEW MAN."

(Eph. ii. 15.) This new man we have found to be the seed "to crush the serpent's head." "The seed of Abraham," "in whom all the families of the earth shall be blest." That the Gospel age, so far from closing the Church's mission, was only a school of affliction to enable her, as well as her head, to be touched with a feeling of earth's infirmities, that they might sympathize with mankind, and during the millennial age assist them, when "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance, causing "wars to cease unto the ends of the earth." These are the "times of restitution," which Peter says are due when Christ comes. Acts iii. 17-19. For this "the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the *sons* of God." Rom. viii. 22, 19. These sons are not now *manifest*. There are in Christ's flock many "wolves in sheep's clothing." Among the wheat there are many tares; but when in "the harvest" ("the end of the age"), they are separated, *then* shall the righteous *shine forth* as the sun in the kingdom of their Father—*be manifested*—and *then* to the groaning creation (mankind) shall this "Sun of Righteousness arise, with healing in His wings."

But let us leave this bright and pleasant picture of the coming day, of which, with the poet, we could say:

"Haste thee along, ages of glory,
Haste the glad time when Christ appears,"

and turning, look at a dark picture. Have you ever asked yourself, while rejoicing in the glorious opportunities to be offered to mankind during the millennial age—What about those who have died before the plan of God has thus reached its fullness? There have lived on earth since creation (six thousand years), about one hundred and forty-three billions of human beings. Of these the very broadest estimate that could be made with reason would be, that less than one billion were *Saints of God*—the Church—the Bride. What of the one hundred and forty-two billions who died out of Christ? What is their condition?

Atheism answers: They are eternally dead. There is no hereafter. *They will never live again.*

Calvinism answers: They were not elected to be saved. God foreordained and predestined them to be lost—to go to hell—and they are there now, writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they will be as sure of being a part of the "Church of the First-born" as is Paul himself.

To this last view the great majority of Christians of all denominations hold, from a feeling that any other view would be irreconcilable with justice, on God's part.

But, we inquire, what do the Scriptures teach on this last point? That ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved, *through* FAITH." Justification by faith is the ground-rock of the whole system of Christianity. When, by the jailor at Philippi, Paul was asked, "What must I do to be saved?" he answered, "Believe on the Lord Jesus Christ and be baptized, and thou shalt be saved."

Peter says, Acts iv. 12, "There is *none other name* under heaven given among men whereby we must be saved," than the name of Jesus.

Paul reasons that a man must *hear the Gospel* before he can believe: "How shall they believe on Him of whom they have not heard?" This—God's plan—that men shall be saved on account of faith, Paul says was to the Jews a stumbling block (because they expected salvation as a reward of keeping the law) and to the Greeks (the worldly wise) foolishness. But, nevertheless, it has "pleased God by the foolishness (in the eyes of men) of preaching *to save*

THEM WHICH BELIEVE."

I want to Scripturally close you in to the thought, that all who have *not heard* could not believe, and *not believing*, could not be a part of the Bride of Christ. But, you object, Paul, in the first two chapters of Romans, teaches "that these having not the law are a law unto themselves," and that this law which their conscience furnishes, is sufficient to *justify* them. No, I answer, you understand Paul differently from what he intended. Paul's argument everywhere is, that "all the world is guilty before God." "For if I had not known the law, I had not known sin. For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God. "For by the deeds of the law shall no flesh be justified in His (God's) sight." As the law thus *condemned the Jews*, so Paul says it is with the Gentiles also. Though ignorant of *the law*, they had light enough of conscience to *condemn them*. "That every mouth may be stopped, and all the world may become guilty before God," Rom. iii. 19, in order that eternal life may be seen to be "the *gift* of God, through Jesus Christ our Lord," to every one that *believeth*.

Well, you answer, the Bible to the contrary, I believe and insist that God won't damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen, at a cost of thousands of valuable lives and millions of money? If they will all be saved—or even half of them—through ignorance, you do them a positive injury in sending a preacher to tell them of Christ, for we know that only about one in a thousand *believes* when the missionary does go to them. If your idea be correct it were far better that no missionaries should ever be sent. Before, nearly all saved; now, because of knowledge, nearly all lost. In the same way we might reason, that if God had left *all* in ignorance, we would *all have been saved*. Then, instead of the Gospel being *good news*, it would be more properly named *bad news*.

No, my brethren; *you do believe* that "there is no other name given whereby we must be saved." Your actions speak the louder, and speak rightly.

Now, suppose we look at these things just as God tells us of them, and leave the clearing of His character to Himself.

WHAT HAS BECOME OF THE 142 BILLIONS?

First, we answer, that you may be sure they are not *now* in hell suffering; because not only do the scriptures teach that full and *complete* reward is not given to the Church until Christ comes, "when he shall reward every man," but the *unjust* are to receive their deserts then also. Whatever may be their present condition, it cannot be their *full reward*, for Peter says: "God knoweth how to *reserve* the unjust *unto the day* of judgment to be punished," and He will do so. But the thought of so many of our fellow creatures at *any* time being lost, without having had the knowledge which is necessary to salvation, seems terrible, indeed, to all who have a spark of love or pity. Then, too, there are a number of Scriptures which seem hard to harmonize with all this. Let us see in the light of His dealings how shall we understand the statement, "God is Love," or "God so loved *the world* that he gave his only begotten Son, that whosoever believeth in him might not perish."

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision, not only that believers might be saved, but also that *all might hear*.

Again we read: "This is the true light that *lighteth every man* that cometh into the world." Lord, all our reason seems to say, not so. We cannot see how Jesus lighted more than a few of earth's billions. Yonder Hottentot gives no evidence of having been so enlightened, neither did the Sodomites and myriads of others.

Once more we read: "Jesus Christ, by the grace of God, tasted death for every man." How, Lord? we ask, If he tasted death for the one hundred and forty-three billions, and from other causes it becomes efficacious only to one billion, is not his death comparatively a failure?

Again: "Behold I bring you glad tidings of great joy, which shall be to *all people.*" Surely it is to but a little flock to whom it has been glad tidings, and not to *all people.*

Another is: "There is one God, and one Mediator between God and man, Christ Jesus, who gave himself a ransom for all." A ransom, then why should not *all* have *some benefit* from Christ's death?

Oh, how dark, how inconsistent do these statements appear when we remember that the Gospel Church is "a little flock." Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear, it must all declare in thunder tone, "God is Love." Oh, that we had the key! Do you want it?—Are you sure you do? It is the last text we quoted, "Who gave himself a ransom for all, *to be testified in due time.*" Due time. Ah, now we see. God has a due time for everything. He could have testified it to this one hundred and forty-two billions in their life time. Then that would have been their due time; as it was not so, their due time must be future. We know that now is our due time, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after. So with the Hottentot; Christ was his ransom and at the same time was yours; he has not heard it yet, and may not in this life; but in God's *due* time he will.

But does not death end probation? one inquires. There is no scripture which says so, we answer, and all the above and many more scriptures would be meaningless or worse,

IF DEATH ENDS ALL

to the ignorant masses of the world. The only scripture ever quoted to prove this generally entertained view, is, "As the tree falleth, so it lies." If this has *any* relation to man and his future, it indicates that in whatever condition of knowledge or ignorance he enters death, he remains the same until he is raised up again.

But can knowledge ever reach these billions in their graves while dead? No; God has provided for the resurrection of them all. For "as in Adam *all* die, even so in Christ shall *all* be made alive." As death came by the first Adam, so life comes by the second Adam. Everything that mankind lost in the first, is to be restored in the second. Hence, the age following Christ's second coming is spoken of as "the times of restitution."

Life is one of the things lost, and is to be one of the things restored. Mark me! I do not say eternal life is given them. No; Adam never had eternal life to lose; if he had it, he could not have died. He had natural life, lost natural life, and it is to be natural life that the second Adam restores. This is a certain sort of *salvation* that Christ accomplishes for all; but the *eternal* salvation, which believers receive, is entirely different. This enables us to use another text, which is little used except by Universalists, and although not Universalists, yet we claim the right to use all Scripture. It reads: "We trust in the living God, who is the Saviour of all men, especially of them which believe." All men are saved or rescued from the loss entailed on them through Adam, by having all those lost things, including natural life, restored to them. He is also the "especial Saviour of them which believe." For believers who now constitute the body of Christ are the happy recipients of the gift of God, *eternal* life. While those of the *world* are raised *natural* bodies, those of the *Church* are raised *spiritual* bodies, "neither can *they* die any more, but are like the angels of God."

Now we see that "the testimony in *due* time" explains all of those troublous texts. In due time it shall be "glad tidings of great joy to all people." In due time that "True Light shall lighten every man that cometh into the world," and in no other way can these scriptures be used without wresting. We take them to mean just what they say. Paul carries out the line of argument with emphasis in Rom. v. 18, 19. He reasons that as all men were condemned to death and suffered it because of Adam's transgression, so also Christ's righteousness justifies *all* to life again. All lost life, not of our own will or choice, in the first Adam; all receive life at the hands of the second Adam, equally without their will or choice.

When thus brought to life, and the love of God testified to them, their probation,

THEIR FIRST CHANCE,

begins, for we do not preach a *second chance* for any.

But Peter tells us, that "the restitution is spoken of by the mouth of all the holy prophets." They do all teach it. Ezekiel tells us of the valley of dry bones, "This is the whole house of Israel;" and God says to them, "I will bring you up out of your graves, and bring you into your own land." This agrees with St. Paul, Rom. vi. 25, 26. Blindness in part is happened to Israel until the fullness of the Gentiles (the Gospel Church, the elect company "taken out of the Gentiles") be come in, and so all Israel shall be saved, or brought back from their cast-off condition. For "God hath not cast off His people whom He foreknew." They were cut off from His favor while the *bride of Christ* was being selected, but will return to favor when that work is accomplished.—Vs. 28 to 33. The prophets are full of statements of how God will "plant them again, and they shall be no more plucked up." This does not refer to restorations from former captivities in Babylon, Syria, &c., for the Lord says, "*In that day* it shall no more be a proverb among you 'the fathers ate a sour grape and the children's teeth are set on edge;' but every man shall die for his own sin." This is not the case now. You do not die for your own sin, but for Adam's—"As in Adam all die." He ate the sour grape, and our forefathers continued to eat them, entailing further sickness and misery upon us. The day in which "every man shall die *for his own sin,*" is this Millennial or Restitution day. But when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No; they will be liable, but not *as liable;* they have learned in their time the lesson which God designed to teach to all, viz., "The exceeding sinfulness of sin." They will be prepared to appreciate the good and shun the evil, and the Gospel Church then glorified will be, "the kings (rulers) and priests" (teachers) of that new age, for "Unto the angels hath He not put in subjection the word (age) to come, whereof we speak," &c. Then through "the second Adam" and His helpmeet they may be begotten into their spiritual likeness.

But are we sure that God intends these blessings for any but the "people whom He foreknew" (the Jews)? Yes. He mentions other nations also by name, and speaks of their restitution. Let me give you *an illustration that will be forcible:*

THE SODOMITES.

Surely if we find *their* restitution mentioned you will be satisfied. But why should they not have an opportunity to obtain eternal life as well as you or the Jew? They were not wicked in the proper sense, for they did not have law or much knowledge. True, they were not righteous, but neither were you when God gave you your opportunity. Christ's own words shall tell us that they are *not as guilty* in His sight as the Jews, who had more knowledge: "Woe unto thee, Capernaum, for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day." Thus Christ's own words teach us that they had not had their full opportunity. "Remember," Christ says of the Sodomites, that "God rained down fire and *destroyed them all.*" So, if their restoration is spoken of, it *implies* their resurrection.

Let us look at the prophecy, Ezek. xvi. 48 to the close. Read it carefully. God here speaks of Israel and compares her with her neighbor, Samaria, and also with the *Sodomites,* whom He says, "I took away as I saw good." Why did God see good to take away these people without giving them a chance of eternal life through the knowledge of "the only name?" Because it was not their *due time.* They will come to a knowledge of the truth when *restored.* He'll save them from death's bondage first, and then give them knowledge. As it is written: "God will have *all men to be saved,* and to come to a *knowledge of the truth.*" When brought to the knowledge, then, and not until then, are they on trial for *eternal* life. With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations, whom He not only permitted, but commanded Israel to butcher. "Slay Amalek utterly—leave neither man, woman or child." "Spare not the little ones." How often my heart has ached, and yours, too, as we sought to reconcile this apparent wantonness on God's part with the teachings of the new dispensation. "God is love," "Love your enemies," &c. Now we can see that the entire Jewish age was a type of the higher, Gospel age; Israel's victories and conquests merely pictures of the Christian's battles with sin, etc. These Amalekites and Sodomites and others were used to illustrate, or to be "examples" "for *our* admonition;" and these people might just as well die so, as of disease and plague, and it mattered little to them as they were merely learning to know *evil,* that when on trial, "*in due time,*" they might learn *good* and be able to discriminate and choose life.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing her worse, v. 53 says: "When I bring again the captivity [in death, all

are captives and Christ came to 'set at liberty the captives and to open the prison doors' of the grave,] of Sodom and Samaria, then will I bring thy captives in the midst of them." (These will be raised together.) In v. 55 this is called "a return to

THEIR FORMER ESTATE"

—restitution. But some one, who cannot imagine that God really could be so good or just, suggests God must be speaking ironically to the Jews, and saying He would just as soon bring back the Sodomites as them, but has no notion of either. Let us see. Read vs. 61-62. Nevertheless *"I will* remember my covenant with thee; I *will* establish it to thee." "Yes," says Paul, "this is God's covenant with them—they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance." Rom. xi. 27-29. The 63d verse concludes the argument, showing that the promised restitution is not based on the merits of the Jews, Samaritans or Sodomites. "That thou mayest *remember* and be confounded and never open thy mouth any more, because of thy shame, *when I am pacified toward thee,* for all that thou hast done, saith the Lord God." When God signs his name to a statement in this way I must believe it. *"Saith the Lord God."* And no wonder if they are confounded when "in the ages to come He shows forth the exceeding riches of His grace," (Eph. ii. 7), and many of God's children will be confounded and amazed also when they see how *"God so loved* THE WORLD." They will be ready to exclaim with brother Paul: "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

But some will inquire, How comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people just as it is due. The world was left in almost entire ignorance of God's plan until the *Gospel* age, when Christ came, bringing life and immortality TO LIGHT through the Gospel. The Jews up to that time supposed that all the promises of God were to and for them alone, but in *due time* God showed favor to the Gentiles also. Christians generally have supposed that God's blessings are to the church, but we begin to see that God is better than all our fears, and though he has given us the "exceeding great and precious promises," He has made *some* to the world also.

"The path of the just is as a shining light that shineth *more* and *more,* until the perfect day," and the fact that it now shines so brightly, and that we are able to see more of the beauty and harmony of God's word, is strong presumptive evidence that we are in the dawn of that glorious millennial day, when "we shall know even as we are known."

But we promised to harmonize those doctrines of the Church generally supposed to be antipodes, viz., CALVINISM, or *Election,* and ARMINIANISM, or *Free Grace.* Perhaps you already see how they harmonize themselves by simply recognizing the order of the ages and applying each text to the place and time to which it belongs. Let me then point out to you

INCONSISTENCY OF EITHER CALVINISM OR ARMINIANISM

when separated from each other. In doing so I do not wish to reflect on those who hold these doctrines. I shall merely call your attention to features which their warmest advocates must confess to be *their weak points.*

First—Calvinism says: God is all-wise. He knew the end from the beginning, and, as "all his purposes shall be accomplished," He never could have intended to save any but a few—the true Church, the little flock. These He elected and predestined to be eternally saved; all others were equally predestined and elected to go to hell, for "known unto the Lord are all His works from the foundation of the world."

This has its good features. It shows, and properly, God's *Omniscience.* This would be our ideal of a GREAT God, were it not that three essential qualities of greatness, viz., MERCY, LOVE and JUSTICE, are lacking, for none of these qualities find place in bringing into the world one hundred and forty-two billions of creatures *damned* before they were born and mocked by protestations of love. No, no. *"God is love;" "God is just;" "God is merciful."*

Second—Arminianism says: Yes, "God is love," and in bringing humanity into the world He meant them no harm, only good. But Satan succeeded in tempting Adam; thus "sin entered into the world and death by sin," and ever since, God has been doing all He can to deliver man from his enemy, even to the giving of His Son, and though now, six thousand years after, the gospel has only reached a very small portion of those creatures, yet, we do *hope and trust* that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of His love, and knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that *"God is love."* But, while full of loving and benevolent designs for His creatures, He lacks *ability* and *foreknowledge* adequate to the accomplishment of those designs.

While God was busy arranging and devising for the good of His newly created children, Satan slipped in, and by one stroke upset all God's plans, and in one moment brought sin and evil among men to such an extent that even by exhausting all His power, God must spend twelve thousand years to even reinstate righteousness to such a degree that man will have an opportunity to choose Good as *readily* as Evil, and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are *lost to all eternity,* in spite of God's love for them, because Satan interfered with His plans as God had not foreseen. Thus Satan, in spite of God, gets one hundred into hell to one God gets to glory. This view must exalt men's ideas of Satan, and lower their estimation of Him who "Spake, and it was done; commanded, and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and

SEE HOW HARMONIOUS

and beautiful they are when united. How, during the present and past ages God is *electing* or gathering, by the preaching of His word, the Gospel church. How He wisely permitted evil to come into the world, in order that He might develop His church, which, thus "being made perfect through suffering," might be prepared for her glorious work in the future; and how the *mass* of mankind, though not now on probation, are nevertheless getting a knowledge and experience by contact with sin which He foresaw they would be the better for; and, furthermore, how he took occasion, in connection with this, His plan, to show us His great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving Him "to be a propitiation for our sins, and not for ours only, but also for the sins of the *whole world,*" and then in the next dispensation—"The new heavens and earth" (Rev. xxi. 1-9-10 and xxii. 17)—when "the Spirit and the Bride say come, and whosoever will may come and take of the water of life freely." He will show us His *"Free Grace"* in fullest measure.

Is not this the teaching of God's Word? Men never would have thought of such a *glorious plan* of salvation. Truly God has said: "My ways are not your ways, nor my thoughts your thoughts." Hereafter when we address Him "Our Father," may it call to our mind that His love and compassion are far greater than the pity of our earthly parents, and while we study His Word more and more, and seek to *"grow* in *grace* and in *the knowledge* and *love* of God," let us ever remember that

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

Having seen how much of the great plan of God waits the coming of Christ for its accomplishment, and having, we trust, found *why* Christ comes, can we help loving His appearing? In our next we hope to examine with you what the Bible teaches of *How Christ Comes.*

"WHAT IS TRUTH?"

This question is one which every sincere Christian should ask and seek to answer. We should learn to love and value truth for its own sake; to respect and honor it by owning and acknowledging it wherever we find it and by whomsoever presented. A *truth* presented by Satan himself is just *as true* as a *truth* stated by God.

Perhaps no class of people are more apt to overlook this fact than the Christian. How often do they in controversy overlook and ignore *truth* presented by their opponents. This is particularly the case when arguing with an *infidel.* They feel at perfect liberty to dispute everything he says on religious subjects. This is not the correct principle. Many infidels are *honest*—as anxious to speak and believe the truth as are Christians—and if in converse with them we ignore truths which they may advance, we not only fail to convince them of our *truths,* but put an end to all hope of reaching them; for our failure to admit the evident truth which they advance begets in them contempt for the one who is not honest enough to admit one truth because he does not see how it can be reconciled to another. Accept truth wherever you find it, no matter

what it contradicts, and rely for ability to afterwards harmonize it with others upon "the Spirit of truth, which shall guide you into all truth," as Jesus promised.

Truth, like a modest little flower in the wilderness of life, is surrounded and *almost* choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it.

Be not content with *one* flower of truth. Had one been sufficient there would have been no more. Gather ever, seek for more.

Weave them together as a garland—"Bind them on thee as a bride doeth." "Bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Prov. iii. 3.

C. T. R.

HE SEATS HER ON HIS THRONE

"Leaning upon her Beloved."—*Songs of Solomon*, viii. 5

Upon her loved One leaning;
For thus the Bride appears,
The wilderness behind her,
With all its sighs and fears.

For Him in hope she waited
And loving tears she wept,
E'en in the darksome shadows,
She watched while others slept.

She knew He would be faithful,
And in His Word she read,
That He was coming quickly,
She trusted what He said.

Ofttimes His precious promise
She told to those around,
To some it seemed good tidings,
To others empty sound.

Now, as the King of Glory,
He claims her as His own;
With hand for her once pierced,
He seats her on His throne.

M. R. J., *Princeton, N. J.*

"GOD IS LOVE"

This is the grand expression of the Bible—the keynote of Christianity. It is the foundation of the great plan of creation and redemption, and the underlying principle in the structure of the Word of God.

It is truth, *the* truth, as God is true, the embodiment of all other truths; so that whatever, rightly understood, is not in harmony with it must be false. "God *is* love," eternal and unchangeable. All that He has done or will do can but express His infinite fullness. All His attributes are moved and controlled by love.

"*God* is love." Many feel, as a result of education, that *God* hates them, but that *Christ* loves them; others believe that Christ *purchased* the Father's love. Both are answered by Christ's words: "*God* so loved the world that he *gave* his Son," &c. John iii. 16. Christ's work is not to purchase the Father's love, but to manifest it. *Practically*, if not as theologians teach, Christ's words are true: "I and my Father are one"—one in purpose and in work.

Christ prayed to the Father that the disciples might be one, "even as we are one." "As thou, Father, art in me and I in thee, that they may be one in us," &c. John xvii. 21. He could thus be called "Immanuel—God with us." "Without controversy, great is the mystery of godliness: God was manifest in the flesh." 1 Tim. iii. 16. God gave his Son. The Son "gave himself for us." Truly they are in harmony. The love of the infinite God could neither be created nor purchased, but it could be *shown*. This is one part of the work of the Son of God—to reveal the Father. To reveal his love is to reveal himself, for "God is love." Without Christ or out of Christ God cannot be known. The Father does not reveal the Son, but the Son reveals the Father, "For no man knoweth who the Son is but the Father, and no man knoweth the Father but the Son, and he to whom the Son will reveal him." No theologian need attempt an *explanation* of the Divine Sonship of our Lord. "But it pleased the Father that in Christ should all fullness dwell,"—"All fullness of the Godhead bodily."—Col. i. 19, and ii. 9. He is the Word, the Truth, the personal embodiment of all that is good and true, and emphatically the Revelation of God. "The Word was with God and the Word was God." "The Word was made flesh." He took our nature, the "form of a servant, and was made in the likeness of men." Phil. ii. 7. He of whom it was said, "Let *all* the angels of God worship him," [that must include Michael,] and "Thy throne, O God, is forever and ever," (Heb. i. 6, 8), "left the glory he had with the Father before the foundation of the world;" "made himself of no reputation;" "was made a little lower than the angels;" "for the suffering of death, crowned with glory and honor, that he, by the *grace of God*, should taste death for every man." Heb. ii. 9.

Great condescension! Glorious love! Whose love? Both the Father's and the Son's, but primarily the Father's. "God so loved that he *gave*." The love *caused* the gift. "God commendeth *his* love to us, in that while we were yet sinners, Christ died for us." Rom. v. 8. "And all things are of *God*, who hath reconciled us to *himself*, by Jesus Christ, and hath given to us the ministry of reconciliation, to wit: that *God* was *in Christ*, reconciling the world unto himself, not imputing their trespasses unto them," &c. 2 Cor. vs. 18, 19. The hymn line, "My *God* is reconciled," has well been changed, "To God *I'm* reconciled." It is man that is out of order—away from home—and God is in Christ to win the wanderer back. God hates sin, but loves the man. One reason *why* He hates sin is *because* he loves the man, and sin destroys man's happiness and if persisted in will destroy the man himself. "Thou hast destroyed *thyself*, but in *me* is thy help found," saith the Lord. "The *grace of God*, that bringeth salvation to all men hath appeared." Grace is love and favor. God in Christ brings salvation to all men absolutely, so far as relates to the recovery of what was lost in Adam. "Who will have all men to be saved." "As in Adam all die, so in Christ shall all be made alive." Thus, "We trust in the *living God*, who is the Saviour of ALL MEN, specially of them that believe." 1 Tim. iv. 10.

He has not *only* redeemed man from what was lost in Adam, but has made higher attainments possible, brought salvation near, *within reach* of all men, and is the "author of *eternal* salvation to them that *obey* him." Heb. v. 9. He not only "gave Himself a ransom (to *buy man back* from death) for all," but it is "to be *testified* in due time." 1 Tim. ii. 6. He not only "will have all men to be saved" (from the Adamic penalty), but will also have them "come to the knowledge of the truth." Ver. 4. Thus, and in "due time" He is the "*true light* that *lighteth every man* that cometh into the world." John i. 9. All who have died without the true light, will be enlightened in future, and the words of the angel will be verified: "Behold, I bring you glad tidings of great joy, which shall be to *all people*." Luke ii. 10.

The salvation from death is secured to all by the *Ransom*: the salvation from sin is made possible to all by the *light*, and all this is the *Father's* arrangement, through the *Son*, who is constituted Redeemer, and *also* the "*Head*"—"*Firstborn*" of a new race. He *restores* the *old* to *all*, and *imparts* the *new* to as many as *receive* and *obey the truth*.

How true it is, that: "He that loveth not, knoweth not God, for God is love." 1 John iv. 8. "Love is of God." Ver. 1. "In this was *manifested* the love of *God* towards us, because that *God sent* his only begotten Son into the world, that we might live through him," (the Son.) (Ver. 9.) "Herein is love, ... that He loved us," &c. (Ver. 10.) "We love

him, because he *first* loved us." (Ver. 19.) In view of so much testimony, who can doubt the *Father's* love, or believe that it was *purchased* by Christ's death? Christ's death meets a necessity of man in relation to man's forfeited life; hence He purchased *man*, and not God. God arranged it as a grand *exhibition of His love* for man. *"Ye are bought with a price,* therefore glorify *God,"* &c. "Thanks be unto *God* for his unspeakable gift." We love the Giver and we love the Gift. "Whom having not seen, we love." Who can refrain from joining the grand chorus of the angels: "Glory to *God* in the highest, and on earth, peace, good will toward men?" Luke, ii. 14.

J. H. P.

CHRIST'S PERSONAL RETURN

BY A LUTHERAN MINISTER

To attempt to prove that the Son of Man will really and personally come again to this world, may seem quite superfluous. It is a doctrine which orthodox Christians universally admit; and yet, perhaps, there is not another article of Christian faith so coldly and indefinitely apprehended. Few men embrace it as a reality. Few men lay hold of it as an efficacious truth. People deny it not, but neither do they feel it. They have so much preoccupied their minds with *imaginary, figurative comings of the Saviour,* in providence, in His Spirit, in His Word, and in His Church, that His only *real coming* has well nigh become obsolete—a dead letter.

It no longer comes upon the heart and conscience with its awakening and commanding power. We recite it, and sing it; but we do not effectually receive it. It is in our creed, but it cannot be said to be of our faith. If we entertain it at all, it is at a great distance off. It cannot, therefore, be a matter of small importance for us to review our position and to endeavor to ascertain where we stand in regard to this *great doctrine.*

If we have been unconsciously saying to ourselves, "The Lord delayeth his coming," it is time that we should wake up to the fact, lest that day should come upon us *unawares.* Christ bids us *"Watch,* for in such an hour as ye think not the Son of Man cometh." "The day of the Lord so cometh as a thief in the night." "As a snare shall it come on all them that dwell on the face of the whole earth." And amid the tremendous heavings of society in our day, we are most solemnly admonished to look well to our hearts, and keep close to the directions of our Lord.

THREE WORLDS

The past, present and future of the family of man are all included in the "Three Worlds." The world that was before the flood, the world that now is, and the world to come.

The Greek word "Kosmos," translated *world,* as above, relates to the *order* or *state* of things, and does not refer to the literal earth, as some suppose. The same word is often used when the *people* are meant, as "God so loved the *world;*" "Behold the Lamb of God that taketh away the sin of the *world;*" "The field is the *world*" (Christ does not sow the good seed in the *ground*—mankind is His field of operation); "He is the propitiation for the sins of the whole *world.*" Kosmos is thus used for the general "order" of things, or for the people, but we have yet to learn that the word is ever translated *earth,* or has that meaning. The nearest to it, perhaps, is when Peter speaks of these three conditions as three distinct "heavens and earth." 2 Peter iii. The first "perished" (came to an end), the second is "reserved unto fire," and will end also, but the third, or "new heavens and new earth," is the "world without end."

These three exist in the order of succession as above, *no two at the same time,* and the same planet, Earth, is the basis of all three.

The change at the flood was not so much physical as dispensational. The administration of God was changed, but the *earth,* with its "mountains" and consequent valleys, still remained. "The waters prevailed and all the *high hills* were covered." Gen. vii. 19. The ark rose above the mountains, carried on the face of the waters, and when the waters abated "the ark rested upon the mountains of Ararat." Gen. viii. 4. The waters rose and fell, but there was apparently no change in the form of the earth itself. The trees seem to have remained in place, for had they been floating, the dove might have found a place "for the sole of her foot" (Ver. 9), and "an olive leave plucked off" would have been no evidence that the waters were abating (Ver. 11).

A few of these simple things well noted, might help to dispel some of the exaggerated expectations of many as to physical changes in the "new heavens and earth" promised. "New" does not necessarily mean absolute perfection.

The first "order" is called "the *old* world," 2 Peter ii. 5. Then "This present *evil* world" must have been *new* at first. As the second "waxes old" and passes away, *another* new one comes on, "Wherein dwelleth righteousness." It has been thought by some that it must therefore be absolutely free from sin from the very first. This is an *evil* world, but there is *some* good in it, and when Satan is bound—limited—chained—it will be reversed. Righteousness will be the rule and sin the exception. "The sinner being an hundred years old, shall be accursed." Isa. lxv. 20. Sin and death go hand in hand, and neither shall be destroyed until the end of the thousand years: "The last enemy that shall be destroyed is death." 1 Cor. xv. 26.

These three worlds are the basis of the Bible plan of salvation, and may therefore serve as a means of explaining the Word in reference to the plan. If a statement of the Word belongs to any one of these worlds, it will be a perversion to apply it to another, or to what lies outside of them altogether.

To get the true import of anything revealed by the Spirit of God must be important, in order that the *designed effect* may be realized. Without an outline of the plan, it is not surprising that men have failed to "rightly divide the word of truth." If it be remembered that the "world to come" is not the "spirit world," or state of the departed in any sense, but a future state that does not begin until the second, or "present evil world," ends, many Scriptures will be plain. "Ye shall be recompensed at the resurrection of the just." The resurrection is at the last trump (1 Cor. xv.) during which time Christ comes, and the reward is given to "prophets, saints, and them that fear God's name, small and great." Rev. xi. 15-18. The reward is "eternal life" to them who seek for it "by patient continuance in well-doing" (Rom. ii. 7), and Jesus says, "in the world to come eternal life." This division of the Word, by the plan of the ages gives an intensity of interest in the coming of our Lord, for whatever man's state in death may be, it is clear that our *reward* is not due till he comes at the beginning of the world to come. Man does not go to it, but it comes to us. Those who died in the world before the flood did not thus reach the present world, which was then future, so neither can men reach the world to come by dying. Living or dead, we must wait for that period to come before we can be in it, as we wait from one day to another, and when the new period or day has come, those who have not died will be in the world to come as well as those who are raised from the dead, just as Noah passed from the old world into the new, having escaped death. It does not militate against this idea, that the saints are to enter upon a higher state than the nations, being raised in the "spiritual body," and made equal to the angels at the beginning of that world. The heavenly state of the saints, as the "Bride, the Lamb's Wife," and the earthly state of the nations, as the "blessed of the Lord," are facts of the world to come and in harmony with each other. If the saints are to rule the nations as promised, the nations must be there to be ruled. There are high and low, heavens and earth, in the future as well as in the past. In this present evil world, the angels—unseen, yet real persons—have a great deal of power, as "ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. i. 14. "But unto the angels hath he not put in subjection the world to come whereof we speak, but . . . . what is *man,* that thou art mindful of him?" This world is subject to the angels, but the future world is made subject to glorified man, Jesus being the head of the glorified body. The above proves that angels are not glorified men, and also that man will supersede the angels in administration of God's benefits to man in the flesh.

An understanding of much of God's Word is made easier by first having a "bird's-eye view" of the plan as shown by the "Three Worlds."

J. H. P.

GOD'S "LITTLE WHILE"

Because of the shortness of human life, we act quickly ourselves and expect others to act so, and we can scarcely avoid carrying the same thought with us when we go to the investigation of God's Word.

We read—"Yet a *little while*, and He that shall come, will come." We think, as we look back at the eighteen centuries which have elapsed since his first advent, that it is not a *"little while."* No, to us it is a long while. Our ideas of long and short periods are drawn from our experience. When you were a child you thought as a child; you impatiently looked at an hour as a *long time*, and a year seemed an age if it intervened between you and some coveted object or enjoyment. Since you have grown to manhood or womanhood *years are short;* how quickly they fly. Your plans and arrangements reach out and embrace numbers of them.

We see then that a *long time* and a *"little while"* are accommodative terms, to be understood in harmony with the standpoint of the one using them. When Paul used these words he was *God's* mouthpiece, therefore the word is God's—and it is *from* His standpoint, *in* whose sight "a thousand years are but as yesterday," and "as a watch in the night." If we remember that He is *from* everlasting *to* everlasting, eighteen hundred years are but "a little while" to Him. In His sight it is only "a little while" since He created Adam.

Let us not be so impatient; there is plenty of time in eternity.

If we can get this standpoint of time—God's standpoint—it will assist us to see how "God is not slack concerning His *promises.*" When God promised Eve that her seed should bruise the serpent's head, she doubtless supposed that God's promise had failed when one of her sons was slain and the other had become a branded murderer; and when Seth was born, as his name indicates, she thought him the promised seed. She came to die, and yet saw not God's promise fulfilled. Ages rolled on, floods came and went, Moses and Israel read the promise, but saw *no* fulfillment. *Had it failed?* No, four thousand years after, Jesus appeared on earth, suffered, died, arose, ascended. Was the promise fulfilled? No, only in part. Satan's head (vital part) is not yet *crushed;* he rears it higher than ever; his control is greater perhaps than ever before. Does God's promise mean *less* than it says? No, give Him more time; it is only "a *little while*" since He promised, and *"in the time"* it will *all* be fulfilled. Because He saw that we would wonder whether He is *"slack* concerning His promises;" and because Jesus counts us His friends, ("I have called you friends; for all things that I have heard of my Father I have made known unto you." Jno. xv. 15,) therefore He kindly gives *us* through Paul, a clue as to how and when this promise will be fulfilled. Rom. xvi. 20, reads: "The God of peace shall bruise Satan under your feet shortly."

This is the same promise made to Eve, and though Christ had died, Paul well knew that Satan was not yet bruised.

But God has not forgotten His promise; He will reform, but when? *"Shortly."* Ah, God's "little while" again. But why say under *your feet?* What had the Christians at Rome to do with bruising Satan? Had God's Word not said the *seed* should do it? And was not *Christ* this seed? Yes, Jesus is *the head* over this seed, but we are members of the body under this *head*, as we read: "The God of our Lord Jesus Christ . . . . gave Him to be the *head* over all things to the Church, which is His body." Eph. i. 17-22. He is *the head*, that in all things He might have the pre-eminence. Col. i. 18.

Satan was permitted to bruise Jesus, the head. "He was *bruised* for our iniquity." He was made perfect through *suffering*," and *we*, the members of *the body*, must *suffer* with Him if we would be made perfect—must *"fill up* the measure of the sufferings of Christ." The Head suffered most, but we must be sharers of the suffering, if we would be glorified together.

Therefore, "count it all joy" and "think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: But rejoice, inasmuch as *ye are partakers of Christ's sufferings;* that *when* ("a little while," "shortly") His glory shall be revealed, ye may be glad, also, with *exceeding* joy." 1 Pet. iv. 13. Yes, we shall share in the "glory that shall follow," and part of that glory shall be to crush the serpent. Now he bruises our heel (ours are not vital wounds, they will all heal). We shall crush his head (a vital part, indicating the utter *extinction* of *evil*—when *death* shall be destroyed, and "him that hath the power of death, that is the devil"). As this has required time for its accomplishment, so have almost all the promises of God. Take

THE PROMISE TO ABRAHAM.

God had promised and sworn to Abraham, that his seed should be as the sand of the sea—innumerable—and Abraham believed it; but as years rolled on he and Sarah thought it a *long* time. They were getting old, and yet had no child. Finally to help God to fulfill his promise, (how many Christians want to FORCE *a construction* on prophecy, in order to help God out of a dilemma and *help* Him to fulfill His word. Wait;

"God is His own interpreter,
And He will make it plain."

Yes, they would help God to keep His word,) and as Sarah was too old, her *maid* must bear the promised seed. This was a human way to fulfill, but God waited fifteen years until they were both old, so that both Abraham and Sarah laughed when they were told that they should yet have a son Isaac. "After I am waxed old shall I have pleasure, my lord being old also?" But the answer was: "Is anything too hard for the Lord? *At the time* APPOINTED . . . . Sarah shall have a son."

O, that we could learn—

"It may not be my time,
It may not be thy time,
And yet *in His own time*
The Lord will *perform.*"

Ages have rolled around, yet the seed of Abraham, although a nation and partially possessing Canaan for a time, have never yet had those promises to Abraham FULFILLED.

"I will establish my *covenant* between me and thee, and thy seed after thee." "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan* for an *everlasting* possession."

But Paul shows us how that there was a deeper meaning than the surface promise couched in the utterances of God to the seed of Abraham. Not only the *fleshly children* but the *children of faith* have a share.

"Now, to Abraham and his *seed* were the promises made. He saith not, And to *seeds*, as of many; but as of one. 'And to thy seed'—which is *Christ.*" . . . . And if ye be Christ's (if you have been "baptised into Christ, put on Christ," become "members of His body,") *then* (and only *then*, no other way,) are ye *Abraham's* SEED and HEIRS; according to promise." Gal. iii. 16 and 29.

Here again we realize that God's *"little while"* is to man a *great while;* but surely and steadily the members of the body of Christ are being developed, and in *due time* they will be united to their Head, and with Him *glorified*—constituting in the complete sense *"the seed"*—and then, never fully until then, can it be true of Abraham and his seed:—"In thee shall all nations be blessed." (Gal. iii. 8.) *Then* "A king shall reign in righteousness, and princes shall rule in judgment"—[Christ, our Head, the King, and we joint heirs with Him]—and under that righteous reign and rule "all the families of the earth shall be blessed," for *then* "the knowledge of the Lord shall fill the whole earth." But there are

PROMISES TO THE NATURAL SEED,

as well as to the spiritual, they never have and do not now possess *Canaan* as an *"everlasting possession."* The prophets tell us that "the Lord shall yet choose Jerusalem." Zech. i. 17. "I will dwell in the midst of Jerusalem;" it "shall be called a city of truth." "The streets of the city shall be full of boys and girls playing." "If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts." *Zech. viii. 3-6.* "At that time . . . . I shall bring again the captivity of Judah and Jerusalem." "Then shall Jerusalem be holy." Joel iii. 1-17.

James shows that these promises lacked a fulfillment, Acts xv. 16, after showing the object of the *Gospel age* to be the taking out of the Gentiles a people for His name—the Church—His body, the seed. After recounting this, James says: "To this agree the words of the prophets, [or this is in harmony with prophecy."] As it is written, *'After this'* [after the seed is taken from among the Gentiles,] 'I will return, and will build again the tabernacle of David *which is fallen down*, and I will build again *the ruins* thereof.'" Yes, God has good things in reserve for his ancient people, and as Paul says, though they were "blinded" and "cut off" from the first position of heirs of those promises, yet "God hath not cast away His people whom He foreknew. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel." How long, Paul? *Until* the fullness of the Gentiles be come in. [That is, until the entire Church, which James says God is taking out of the Gentiles, have all been taken out, and gathered into full sonship, as the seed of promise.] And, if they are blinded only *until* that time, it is evident that *at that time* the blindness will be removed. But Paul continues, "and so all Israel shall be saved," [not saved *eternally* as individuals, but saved—rescued—nationally brought back to power and grandeur]. But Paul goes to the prophets as his

authority, "as it is written, there shall come out of Zion the Deliverer, [*the seed*, head and body] and shall turn away ungodliness from Jacob, [fleshly Israel,] for this is my covenant with them." Paul then gives us his reasons for speaking so confidently, "For the gifts and calling of God are without repentance." God's giving *us* the "high calling," and the promises on the higher plane, does not interfere with or hinder His keeping His promise to the fleshly seed, but all the more guarantees it.

Then he explains how it is we, who were once Gentiles, had God's mercy and truth revealed to us when and because natural Israel was blinded; so we obtained mercy through their unbelief; so "these have not believed that through *your mercy* they also may obtain mercy." Through whose mercy? *Yours*, the Church's. When the Church is all taken out and glorified, she is with Christ, her head, to mercifully and justly rule the world, and then Israel shall obtain *your mercy*. Rom. ii. 2-25.

O, that we could realize that every promise of God *is sure*, in His own *due time;* it would give us childlike trust and confidence for everything, and not to accept them as *all sure* is to make God a liar.

Paul, as he looked forward and realized how in *due time* every jot and tittle should be fulfilled, and saw the greatness and majesty of God's plan, breaks forth in ecstasy and exclaims, "O, the depth of the riches both of the wisdom and knowledge of God!" "Who hath known the mind of the Lord?" [Who knew that God's plan was so comprehensive and full.] And our hearts can say, Amen.

God knows the end from the beginning, and looking at the great clock of the ages, declares to us that the things we so much desire, shall be "*shortly*," "yet a little while." Let us look at things from his standpoint, and so

"Let the *little while* between
In its golden light be seen."

THE ROYAL PRIESTHOOD

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness unto His marvelous light." 1 Pet. ii. 9.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. i. 5, 6.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 10.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6.

The above scriptures clearly teach that a part, at least, of our work in the future will be to officiate as the priests of God. As the work of a priest is one of intercession and of instruction in righteousness, they as clearly prove that the glorious work of evangelization will go on, not only after the first resurrection has taken place, but even all through the "age of the ages." The fact that these offices of "king" and "priest" will exist, logically implies that there will be subjects to rule and learners to teach; otherwise the names would be meaningless and the titles an empty sound.

It is held by some, that the reign of the saints will consist of a very brief "reign of terror," during which—with Christ at their head—they will trample their enemies into the dust and utterly destroy them. We thank our dear Lord for a better hope. Our work will not be one of destruction, but of salvation. We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. "For, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9.

What a blessed prospect! what a glorious calling! A royal priesthood!

Who that is imbued with the spirit of the Master; who that has but *tasted* that the Lord is gracious, could desire more agreeable employment than to show forth the praises of our Saviour King to those sitting in darkness? to bind up the broken-hearted? to proclaim liberty to the captive? to give beauty for ashes and the oil of joy for mourning?—

"To tell the old, *old* story
Of Jesus and His love."

To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose.

Many a struggling believer, trying hard to overcome, buffeted by the enemy, tried by friends, weighed down by hereditary weaknesses in self, discouraged and faint, has cried out, from the depths of a loving heart: "Why, O! why this suffering? why this severe chastisement?" Let us glance for a moment at the pathway trod by the bleeding feet of the Master—our forerunner—and we shall find the answer.

"So, also, Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art my Son. . . . . Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared: Though He were a Son, yet learned he obedience by the things which He had suffered, and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. v. 5-9.

"For it became Him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Wherefore in all things it behooveth Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. ii. 10, 17-13.

"For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv. 15, 16.

The reason, then, that the Church is called on to fill up that which is behind of the afflictions of Christ is, that all the body, in like manner to the Head, may be trained to perfect sympathy and to perfect obedience through suffering. In this present time, we in all our troubles come to our compassionate High Priest with boldness, realizing that He, having been partaker of flesh and blood, can truly feel for us and pity us, so, in the age to come, we, the promised seed of Abraham, through whom all the families of the earth shall be blessed, (compare Gen. xii. 3; Gal. iii. 14, 16, 20;) shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, and to encourage them in the way of life.

Shall we shrink then from our cross? Shall we seek to put away the bitter cup that is sometimes pressed to our lips? Surely not. 'Tis a loving hand that presents it, 'tis a loving heart (infinitely loving) that sees the need of it. No! It is but the Master fitting us for His work; training us for the priesthood; teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we are given authority. (Luke xix. 17, 19.)

Courage, then, my Christian brother or sister, seeking with weary step to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp rock a milestone, hurrying you onward to the goal. Let every advancing step be a "Nearer to Thee:" every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon—very soon—you may wear the Crown.

"It is a faithful saying: *For if we be dead with Him, we shall also live with him; if we suffer, we shall reign with Him.*"

The consecrated cross I'll bear,
Till self it bears from me;
When Jesus calls, the crown I'll wear
For Him who set me free.

W. I. M.

The more enlightened we become in regard to God's plan of the ages, the more fully we can understand the wonderful love of God manifested in the gift of Jesus Christ. God does nothing without a reason, and only as we understand the reason can we rightly value what He does. So we come nearer to the true estimate of the blood of Christ as we understand *why* he shed His blood and the nature of the results to be obtained.

Man not only became a *sinner* by disobedience, but he lost his *life* also. As through one man sin entered the world (in whom all sinned), and through sin, death, so also death passed upon all men. Romans v. 12. If he remained in that condition, God's object in creating man to attain finally to His own image would prove a failure.

As there was no *law* that could give life, it seems that nothing less than the death of Christ could place man where he could strive for the *higher* life.

He said of himself, "This is my flesh which I give for the life of the world." Besides, we being yet helpless, Christ at the proper time died in behalf of the ungodly. Now, scarcely on behalf of a just person will any one die, though, possibly, on behalf of the *good* some one might venture to die. But God recommends His own love to us, because we being yet *sinners*, Christ died on our behalf. By much MORE, then, having been now justified by His *blood*, we shall through Him be saved from wrath. Romans v. 6-9. So Paul could say, "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with the blood of His *own*." Acts xx. 28. They *were* sold under sin, but *bought* with a price. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are all bought with a price. Therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 19, 20.

Bought, redeemed and ransomed seem to be used in the same sense, and by the use of these terms we are frequently reminded that we are not our *own*, but belong to one who has the right to command and require implicit obedience; but as He which hath called you is holy, so be ye holy, in all manner of conversation, in all your conduct, because it is written, Be ye holy, for I am holy, and if ye call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the *precious* blood of Christ, as of a lamb without blemish and without spot. 1 Peter i. 15-19.

For thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. Rev. v. 9, 10.

We are taught to serve one another, and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. xx. 27, 28.

He gave himself a ransom for *all*, to be testified in due time. 1 Tim. 2, 5.

I will *ransom* them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Hosea xiii. 14.

But this is not *all*. We have this precious invitation: Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18. If we *confess* our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. 1 John i. 9.

If we say that we have fellowship with Him and walk in darkness, we speak falsely and perform not the truth; but if we walk in the *light*, as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin. 1 John vi. 7.

It is a singular fact that if a scarlet or crimson object is viewed through a red glass in the *light*, it *appears* white; so, though our sins be as scarlet or crimson, when we come where God will view them through the *blood* of Christ, they are accounted as *white*. Though we have no righteousness of our *own*, our *faith* is accounted unto us for righteousness. Wherefore, remember, that ye being in time past Gentiles in the flesh, ... that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God—Godless—in the world; but now, in Christ Jesus, ye who sometimes were far off are made *nigh* by the *blood* of Christ. Eph. ii. 11-13.

But Christ being made a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of *this* building; neither by the blood of goats and calves, but by His *own* blood, He entered once into the holy place, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge, cleanse your conscience from dead works to serve the living God. Heb. ix. 11-14.

Therefore, by works of *law* no human being shall be justified in His presence, for through the law there is an acknowledgment of sin; but now *apart* from law, God's righteousness has been made manifest, being attested by the law and the prophets, even God's righteousness through the faith of Christ, to all who *believe;* for there is no distinction, for all have sinned and come short of the glory of God, being justified freely by His favor, through that redemption which is by Christ Jesus, whom God has set forth to be a mercy seat by His own blood through the faith, for an exhibition of His righteousness in *passing by* the sins *frequently* committed during the forbearance of God, and for an exhibition of His righteousness at the *present* time, in order that He may be righteous while justifying him who is of the faith of Jesus. Where, then, is boasting? It is shut out. Through what law?—of works? No; but by the law of *faith*. Rom. iii. 20. (Emphatic Diaglott)

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WHY EVIL WAS PERMITTED

A DIALOGUE

B. There are many beautiful truths taught in the Bible, which commend themselves to my better judgment, and if I could only have my mind clear on some points, I would gladly accept the whole. It seems, too, that there must be some way out of my difficulties, if I could only find it; for surely the book is stamped with a wisdom higher than human, and my difficulty must arise from a failure to comprehend it more fully.

A. Well, my brother, it gives me great pleasure to meet with an honest inquirer after truth. You are anxious, then, to find the connecting links in the great chain which binds the interests of humanity to the throne of God. We believe that all Scripture is given by inspiration of God, and that the Spirit will guide us into all truth. If it should please Him to use me as His mouthpiece, it will be a great privilege. Will you please state one of those points, and when that is made clear, we shall be glad to hear of others?

B. One of these questions is, Why was evil permitted? If God is infinite in power, wisdom and goodness, why did He permit His fair creation to be so marred by sin? After creating our first parents perfect and upright, why did He permit Satan to present the temptation? Or why allow the forbidden tree to have a place among the good? Could He not have prevented all possibility of man's overthrow?

A. I see just where your difficulty lies, and I think I can make it very plain to you. It pleased God for the joy it gives Him to dispense his goodness, and to exercise the attributes of His glorious being to create various orders of intelligent beings. Some He has endowed with greater capacity than others; but each He made perfectly adapted to his sphere and destiny. We are acquainted with many forms of life in our world, and doubtless many others exist of which we know nothing yet; but above all others, stands man, the masterpiece of God's workmanship, endowed with reason and intelligence superior to all others, and given the dominion over all. He was made upright and perfect; God pronounced him "very good." He also made him (Adam) free in the exercise of all his powers—physical, mental and moral—and though these powers were all perfect in their measure, yet they were each capable of large development. Now, had evil never been placed before him, he could not have resisted it, and, consequently, there would be no virtue nor merit in his doing right. I presume I need scarcely remark here, that not the fruit of the tree, but the act of disobedience caused man's fall.

B. But could not God have made man unchangeably perfect?

A. No; to have done so would have been to make another God. Unchangeableness is an attribute only of an infallible, infinite being—God. He who cannot err must, of necessity, be all-wise, all-powerful and, consequently, eternal—a God and yet a creature—a supposition as absurd as impossible.

B. I had never thought of it so.

A. If an intelligent creature is to be made at all, he must be made liable to change; and, as he was created pure, any change must be from purity to sin. He could not even know the meaning of *good* unless he had *evil* to contrast with it. He could not be reckoned as obedient to God, unless a temptation to disobedience were presented, and such an evil made possible.

B. But could not God, with whom we are told "all things are possible," have interfered in season to prevent the full accomplishment of Satan's designs?

A. You say, "All things are possible with God." I trust you remember that it is all possible things that are possible with him. "It is impossible for God to lie." Heb. vi. 18. "He cannot deny himself." 2 Tim. ii. 13. He cannot do wrong. He cannot choose any but the wisest and best plan for introducing His creatures into life; and we should bear in mind, that the fact of God's not interfering with the introduction and development of sin is one of the very strongest of reasons for believing that evil is necessary, and designed ultimately to work good.

C. Bro. A, may I interrupt you here to ask, why, if it was proper and wise that Adam should have a trial under the most favorable circumstances, as a perfect man, should not all his posterity have a similarly favorable trial? We all know that we are born with both mental and physical ailments and imperfections. Why did not God give us all as good a chance as Adam?

A. If you or I had been in Adam's place, we would have done just as he did. Remember, he had known God only a little while. He found himself alive; perhaps God told him He was his Creator, had a right to command his obedience, and to threaten and inflict punishment, for disobedience. But what did Adam know about the matter? Here was another being at his side who contradicted God, telling him that he would not die from eating the fruit; that God was jealous, because eating of this fruit would make him a god also. Then the tempter exemplified his teaching by eating of it himself, and man saw that he was the wisest of creatures. Can you wonder that they ate? No; as a reasoning being he could scarcely have done otherwise.

C. But he should have remembered the penalty—what a terrible price he must pay for his disobedience—the wretchedness and death which would follow. If I were so placed, I think I should make more effort to withstand the tempter.

A. Wait, Bro. C.; you forget that Adam, up to this time, was totally unacquainted with wretchedness and death. He could not know what wretchedness meant; he never had been wretched. He did not know what dying meant; he never had died, nor seen any creature die, for death did not enter the world until after his disobedience (Rom. v. 12), and if you or I had been there, controlled by an unbiased judgment, we would have done just as Adam did. The reason you think you could withstand better is, that you have had experience with evil and have learned in a measure, what Adam up to that time had not learned in the smallest degree, viz., to know good from evil.

C. O! I see. Then it is because we would have done just as Adam did that God is justified in counting us all sinners, that "by the *one* man's disobedience, the many were made sinners," and "by the offence of one, all were condemned" (Rom. v. 18, 19). and so "the wages of sin (death) passed upon all," and through or "in Adam *all* die."

B. Do I understand you to say that God does evil that good may come?

A. By no means. God did no evil, and He permitted it only because it was necessary that His creatures should *know* good from evil; that by being made acquainted with sin and its consequences—sickness, misery and death—they might learn "the exceeding sinfulness of sin," and having *tasted* that the bitter "wages of sin is death," they might be prepared to choose life and live.

B. But did not God implant in His creature that very thirst for knowledge which led him to an act of disobedience in order to gratify it? Does it not seem, too, that He wanted him to become acquainted with evil, and if so, why should He attach a penalty to the sinful act, knowing that a knowledge of evil could be obtained in no other way?

A. We can see readily that a knowledge of evil could be obtained in no way except by its introduction; and remember, Adam could not have disobeyed if God had given no commandment, and every command must have a penalty attached to give it force. Therefore, I claim that God not only *foresaw* man's fall into sin, but *designed* it. It was a part of His plan. God permitted, nay, wanted man to fall; and why? Because, having the remedy provided for his release from its consequences, He saw that the result would be to lead man to a knowledge, through experience, which would enable him to see the bitterness and blackness of sin—"the exceeding sinfulness of sin," and the matchless brilliancy of virtue in contrast with it; thus teaching him the more to love and honor his Creator, who is the fountain and source of all goodness, and to forever shun that which brought so much woe and misery. So the final result is greater love to God, and greater hatred of all that is opposed to Him. The best armament against temptation is knowledge.

C. Your reasoning is clear, forcible and would seem to me plausible were it not that this experience and knowledge come too late to benefit the human family. Adam failed from want of knowledge and experience to maintain uprightness of character. His posterity, though possessing that knowledge and experience, fail to attain uprightness from lack of ability occasioned by his sin.

B. I can see no objection to your new view, that evil was permitted because necessary to man's development and designed for his ultimate good, were it not as Bro. C. suggests: Mankind will never have an opportunity to make use of the experience and knowledge thus obtained. But, Bro. A., what did you mean a few minutes since when you said, God had a remedy provided for man's release from the effects of the fall before he fell?

A. God foresaw that having been given freedom of choice, man would, through lack of knowledge, accept evil when disguised as an "angel of light;" and also that becoming acquainted with it, he would still choose it, because that acquaintance would so impair his moral nature that evil would become more agreeable to him and more to be desired than good. So, permitted to take his own course, man brought upon himself misery and death, from which he could never recover himself. Then the voice of Infinite Love is heard: "Behold the Lamb of God that taketh *away* the sin of the world." This is Christ Jesus, and the death of Christ for man's sin was a part of God's plan as much as man's fall. He is "the Lamb slain from the foundation of the world." His death for our sins was purposed by God before man fell; yes, before man was created.

B. I begin to see a harmony and beauty connected with the introduction of evil which I had not suspected. May we not reasonably say that God could not have displayed those qualities of His nature so attractive to us—*mercy* and *pity*—nor could His *great love* have been made so apparent, had not the occasion for their exercise been presented by man's necessities?

A. I am glad that you have suggested this thought. It is true, that though "the Lord is very *pitiful* and of *tender mercy*," yet neither of these would have been seen had there not been a sinner requiring them; and while "God is *love*," and always has been the same, yet it is true that "in this was *manifested* the love of God," and "hereby *perceive* we the love of God, because He (Christ) laid down his life for us." And do you not see that in the arrangement of the whole plan the *wisdom* of God is beautifully shown? Let me say further, that as we proceed, we shall find God's *justice* made to shine because of the introduction of evil. God might have *told* His creatures of these attributes, but never could have *exhibited* them had not sin furnished an occasion for their exhibition.

C. This suggests another thought: *Man could not have developed* these moral qualities had God set no example.

A. Another good point, "He hath set us an example that we should walk in His footsteps." We learn what mercy, justice and love are by God's illustration of them, and we are exhorted, "Be ye followers of God as dear children and walk in love." Notice, further, that we could not develop *mercy, pity, love,* etc., unless we had fellow sinners upon whom to exercise them. "Oh, the depth of the riches both of the wisdom and knowledge of God!"

B. I am becoming anxious to see the outcome. You have suggested that Christ is the remedy for man's recovery from the effects of the fall, and that it was so arranged and purposed by God before creating the race, but you have not shown *how* the recovery is effected.

A. I am glad that you have not lost sight of the real object of our conversation. The answer to this question will involve the consideration of two points. First, What was the penalty pronounced and inflicted? and, second, What was the

remedy, and how applied? May I ask you to state in Scripture language what penalty God pronounced on Adam's sin?

B. I believe it reads, "In the day thou eatest thereof thou shalt surely die." But he did not die for nine hundred and thirty years.

A. You quote correctly. The marginal reading will help you over the difficulty of his living nine hundred and thirty years. It is a more literal rendering of the Hebrew text: "In the day thou eatest thereof dying, thou shalt die," *i. e.*, from the moment he would disobey God, death would have dominion over man—would have a claim and right to man, and would *begin* his work. It was only a question of time how long it would be before he should lay men low. Elements of disease infested all nature with which they came in contact since separated from Eden and its trees of life.

We all are in a dying condition, partially dead, mentally, morally and physically. From the moment of birth, and before it, we have been in the clutches of death, and he never lets go until he has conquered. Man, by means of medical aid, attempts resistance, but at best it is a very brief struggle. Adam, because physically perfect, could offer great resistance. Death did not completely conquer him for nine hundred and thirty years, while the race at the present time, through the accumulated ills handed down through generations past, yields to his power on an average in about thirty-two years.

C. We are, then, so to speak, overshadowed by death from the cradle to the tomb, the shade increasing each moment, until it is blackness complete.

A. Yes; you get the thought as David expresses it in the twenty-third Psalm: "I walk through the valley of the shadow of death." The further we go down into this valley the darker it becomes, until the last spark of life expires.

B. I understand you to believe that diseases of the various kinds are but the mouths of death by which we are devoured, since we were placed within his reach by Adam's sin?

A. Yes; every pain and ache we feel is evidence, not that death *will* get hold of us, but that he *now has* us in his grasp. Adam and all his race have been *in death* ever since he disobeyed.

C. We frequently sing of death as the "Angel God has sent," "the gate to endless joy," etc., and yet I confess that I could never regard it except as an enemy, and such it would really seem to be.

A. Nowhere in Scripture is it represented as our friend, but always as an enemy of man, and consequently the enemy of God, who loves man; and we are told that "for this purpose Christ was manifest, that he might *destroy death* and him that hath the power of death, that is, the *devil*."

B. If death is the penalty for sin, has not mankind paid that penalty in full when dead? Might he not be released from death the moment after dying, yet fully meet the demand of justice?

A. "The wages of sin is death"—not dying, but "*death*"—forever. As well say that a man condemned to imprisonment for life had received the full penalty in the act of going into prison, as that man received his penalty in the *act of going* into death. In disobedience man fell into the hands of Justice, and though God is merciful and loving, there can be no warfare between his attributes. Mercy and love must be exercised in harmony with justice. "God is just" and "will by no means clear the guilty," Man was guilty, and must therefore be dealt with by Justice. Justice cries, Your life is forfeited, "dying thou shalt die." Man is cast into the great prison house of death, and Justice, while locking him in, says: "Thou shalt by no means come out thence until thou hast paid the uttermost farthing."

B. Do I express the same idea by saying, that man forfeited his right to life by his disobedience, and, consequently, God, in justice, recognizing and enforcing His own law, could not permit him to live again, unless he could meet the claims of justice?

A. The idea is the same. Man is the debtor, and unless he can pay the debt he cannot come out of the prison house of death—cannot have life. He cannot pay this debt, and consequently cannot release himself. But man's weakness and helplessness gives occasion for the display of God's mercy and love in Christ Jesus; for "when there was no eye to pity and no arm to save," God devised a way by which he could be both just and merciful; and "while we were yet without strength, in due time Christ died for the ungodly."

C. How *for* them? His death does not prevent men from dying.

A. It does not prevent their dying, but it does prevent their continuance in the prison house of death. He came to "open the prison doors and set at liberty the captives." This he does, not by opposing God's justice, but in recognizing it and paying that which is due. He has a right to set those prisoners free. In his own death—the just for the unjust—he ransomed us, as it is written, "I will ransom (purchase) them from the power of the grave;" "I will redeem them from death," "For ye were bought with a price, even the precious blood (life) of Christ."

C. I understand you to mean, that as Jesus came into the world by a special creative act of God, he was free from the curse which rested upon the balance of the race, therefore not liable to death. As the second Adam, He was tried but came off conqueror. "He was obedient even unto death," but not having forfeited his right to life, either through Adam's sin or his own, death had no claim upon him. He, therefore had something to offer Justice for the life of mankind.

A. Yes, as he himself said, "My flesh I will give for the life of the world." Jno. vi. 51. He must have a right to continuance of life else he could not give it. He did not conquer nor overthrow Justice, but *recognizing* the Justice of the Law of God in the forfeit of the sinner's life he purchased it back with his own, and thereby obtained the right to "destroy death"—the enemy who for a time is used as the servant of Justice.

B. Then Justice accepted the life of Christ as a substitute for the sinner's life. But it seems unjust to make the innocent suffer for the guilty.

A. It would be unjust to *make* or *compel* such suffering, but "Christ *gave* himself for us." "He for the *joy* that was set before him endured the cross."

C. But how could the life of *one* purchase the life of *many?*

A. By the rule of

SUBSTITUTION.

As Adam was substituted for the race in trial, and through his failure "death passed upon all men" and all were counted sinners even before birth, so the obedience of death in Christ justified all men to a return to life. Paul so expresses it in Rom. v. 18. [Em. Diaglott.] "For as through the *disobedience* of ONE *man*, the *many* were constituted sinners, so also through the *obedience* of the ONE the *many* will be constituted (reckoned) righteous;" and "as through one offence sentence came on all men to condemnation, (condemning them to death) so also, through one righteous act sentence came on all men to justification of life,"—justifying their living again.

B. Shall we understand then that the resurrection of the dead is optional or compulsory on Justice?

A. Christ having "tasted death for *every man*," it is certainly compulsory on Justice to release the prisoners held for sin. Christ's sacrifice having been accepted as "the propitiation (settlement) of our sins, and not of ours (believers) only, but also *for the sins* of the WHOLE WORLD," *all must* go free *because God is Just.*

B. Does not this imply universal, eternal salvation?

A. No, it implies the saving or salvation of all men from the condition of death, but as many of them will be liable to the "second death" on account of their own sin, it *cannot* be *eternal salvation.* The second Adam will eventually restore to the race all that is lost by the first Adam's sin. We could not lose eternal life in Adam, because he never had it to lose—he was a probationer for the eternal life.

C. Was eternal life ever offered to Adam?

A. Not directly, but his continuance of life if obedient, is implied in the threatening of death if disobedient.

C. Then this salvation cannot be what Paul refers to, saying, "The gift of God is eternal life."

A. No; the restoration to natural life was *not a gift* of God, but a thing once possessed and then lost, now to be returned, because "*purchased*"—paid for. Having restored the race, brought them back to where they were before the fall, with the advantage of knowing from actual experience the character and results of that evil which Adam mistook for good, and which is again to present itself for their trial, they will be given an opportunity of accepting this "Gift of God"—eternal life. When thus restored to perfect natural life, possessing the knowledge of good and evil, as perfect obedience will be expected of them as was required of Adam.

C. If ransomed, why do they remain in death and others die, since Christ has paid the price?

A. If you make a purchase, pay the price for goods, it does not follow of necessity that you take them away at once. You may have other things to attend to for a time, and when prepared, you call for the purchased goods. God has a time for everything; man had been in the enemy's country four thousand years before his release was purchased by Christ. The receipt was signed by God and accepted by justice, and in His "*due time,*" when He has established his kingdom, all that

are in their graves shall come forth, for as in, or through, Adam ALL die, even so in, or through, Christ shall ALL be made alive. (Not all at once, but "every man in his own order.") Jesus saw mankind a "treasure (precious thing) hid in a field, and for joy, He selleth all that he hath and buyeth that field" (Matt, xiii. 44). For the joy set before Him, He bought the earth with man in it, giving all that He had (life) for us. We and the earth are now His "purchased possession," and Eph., i. 14, informs us that the time is coming for "the redemption of the purchased possession unto the praise of His glory."

C. You seem to say nothing about conditions of salvation, while the Scriptures mention them frequently.

A. There are *conditions* laid down for the attainment of the "Gift of God—eternal life," but none for the recovery of the race from the fall, except the righteousness and acceptableness of our Substitute. To have a clear understanding of God's plan, we must recognize the distinction which He makes between the world in general and the church, or called out ones of the present time. God "loves the world," and has made great and rich provisions, as we have seen, for their coming, *in His due time*, to a condition of perfectness and happiness; but in the meantime, while they are getting their experience with evil, God calls out from among them "a little flock," to whom He makes "*exceeding great and precious promises*," conditioned on their living separate from the balance of the world —"*overcoming the world*"—i. e., that they may become members of God's family, and be joined with Him in "blessing all the families of the earth." Behold what manner of love the Father hath bestowed upon us (believers), that we should be called the *children of God*, and *if children*, then *heirs; heirs* of *God*, and JOINT *heirs* with JESUS CHRIST our Lord.

B. It is very clear to my mind, that a false idea of substitution has obtained among christian people from a supposition that it represented God as a vindictive, vengeful tyrant, angry because man had sinned; refusing to show mercy until *blood* had been shed and caring not whether it was the blood of the innocent or the guilty so long as it was *blood*. I doubt not, many christians have been led to look upon Substitution as a God dishonoring doctrine, even though there are many scriptures which are found difficult to otherwise make use of, as, "He tasted death for every man;" "My flesh I will give for the life of the world;" "Without the shedding of blood (life) there is no remission of sins;" "Redemption through His blood;" "While we were yet sinners, Christ died for us;" "We were reconciled to God by the death of his Son." It was not His leaving the glory which he had, nor His having kept the law, nor by His being rejected of the Jews, a man of sorrows and acquainted with grief, nor by His resurrection, nor by work He has since accomplished, but, "*by His* DEATH *that we are reconciled to God.*"

I now see Him as mankind's Substitute, suffering death, the penalty which the *justice* of God had inflicted upon us. I can see "the exceeding sinfulness of sin" in God's sight, the perfection of His justice, and His great wisdom in so arranging it all, that man's extremity was made the occasion for the manifestation of "the great *love* wherewith He loved us" when "He gave His only begotten Son," and "laid upon him the *iniquity* of us *all*," as well as the love of Christ, who gave *himself* for us, that he might *redeem* us from all iniquity, (buy back to us all we had lost by iniquity). I feel to exclaim with Paul, "O! the depth of the riches both of the knowledge and wisdom of God."

C. I have heard frequently your views of restitution, and saw some force and considerable beauty in them, but I never before saw how absolutely certain man's restoration to life is. I see now that the same *justice* of God, which could in no case clear the guilty, and could not permit man's release from *death* until the price of his ransom had been paid.—The very purity of this justice, as well as the love of God in providing the ransom, assures us that the penalty, or price, having now been paid, every man *must* ultimately be released from death. Now can we know that all when restored and under favorable conditions, with the Gospel church—Christ and the members of his body—for their rulers and teachers, kings and priests—will they not *all* be melted by the love of God, manifested in their recovery at such a cost as Christ's death? Will not all accept and be eternally saved?

A. It would seem as though such love, when seen, would beget love and obedience; but we are assured that there is a second death, and while those who become subject to it will not compare in numbers with the saved, yet, there will be a great company "as the sand of the sea," at the end of the thousand years, who are incorrigible and are cast into the lake of fire, (the second death).

God made provision before our creation for the recovery from the first death, but, if after experience with evil and a knowledge of good, they do not appreciate God's offered gift—eternal life—and refusing it, die for their own sin, (not Adam's), there is no recovery; Christ will not die for them again. Those "count the blood of the covenant wherewith they were sealed an unholy thing," and Justice and Love can do nothing more for them.

C. Is not this scripture applied by the apostle to some living in the present age, and do not those christians who, having once believed that "the blood of Jesus Christ cleanseth us from all sin," turn from this and regard the *death* of Christ as not rescuing us from "the wages of sin—*death*," but merely as a channel toward the perfecting of himself, that He might become the head of the spiritual race; do not such "count the blood of the covenant (Christ), wherewith they were sealed, an unholy thing"—a thing of small value?

A. This scripture is used with reference to this age, but is applicable and true of the next as well. I hope the class to whom you refer have not filled the picture (Heb. 10) of committing the unpardonable sin; yet, I confess that it looks like a long step in that direction, to deny the statement that "He was cut off, but not for himself;" (Dan. ix. 26.) "That we are justified (to life) by His *blood*," (Rom. v. 9-18) and many other plain statements of the Word. The old serpent is still wise to lead astray, and where he cannot keep God's children in the dark, since having seen and loved the light, he fain would present a false light, seeing they are so enraptured with the true, and, *disguising* himself *as an angel of light*, he would seek to lead off into by-paths some of the chaste virgins who wait for the Bridegroom and love his appearing, and despoiling them of their wedding garment—the white robes which Christ purchased with his *death*,—cast them into outer darkness with the world.

B. But there is a sense, is there not, in which, by resurrection, Christ becomes the Head, Leader, Captain of all on the spiritual plane?

A. O, yes! I think this principle is recognized by all who see any of the "deep things of God." The world, although purchased by His death, get back in Him as their *Substitute* only what they lost; consequently, will stand where Adam would have stood had he possessed experience or knowledge of evil. Great strides forward must yet be made to reach that full *likeness of God* and become spiritual bodies. This they could not have done without a leader or captain. We never could have become "Sons of God," in the full sense, and "joint heirs with Jesus Christ," without our Elder Brother to *help us up*, and we never could have entered the "Holy of holies." All praise for the work accomplished and made possible by His resurrection. A frequent error is, to ignore one truth while giving prominence to another. The death and resurrection of Christ are inseparably joined and equally invaluable. As the death would have done us little good, because we could not without a leader go "beyond the vail," (the flesh), so, also, had Jesus been ever so perfect a leader and guide, we, prisoners in the pit—the grave—could not follow his leading until he first purchased our release from the "wages of sin"—death.

B. I see a force, then, in Paul's expression, Rom. v. 10: "*Reconciled* by the *death—saved* by the *life*."

C. I have a thought: If Justice could not let mankind go free from death, how could he permit Jesus to live if he became man's substitute? Must not his life be forever forfeited?

A. It *was forever forfeited*—he never took the same life again. He was quickened (made alive) to a *higher* life by the Father. "He was put to death in the *flesh*, but quickened by the *Spirit*" to a higher plane, a spiritual body. As we shall be, He, our leader, was "*sown a natural body, raised a spiritual body.*" Had he risen a fleshly being, with fleshly life, we could not go free. It would have been taking back our "ransom"—our "price." As Paul says, "He took upon him the form of a servant (flesh) *for* the suffering of death." He had no need of it further; he left it. "He made his soul (*life*) an offering for sin:" "My flesh I will give for the life of the world." (Jno. vi. 51.) It was given forever. "This man, after he had offered *one* sacrifice for sins *forever*, sat down on the right hand of God" (Heb. x. 12), having received a higher sort of life.

B. This change, then, accounts for his acting so strangely after his resurrection—appearing in different forms—as the gardener to Mary, and "afterwards in *another form* to two of them," etc. His appearing in their midst, the doors being shut, and anon vanishing out of their sight. I often thought it peculiar. But did not his fleshly body disappear from the tomb?

A. Yes: "His flesh saw not corruption." What became of his flesh; whether part of the atoms went to form the spiritual body or not, I know not. We do not even know *what* a

spiritual body is composed of. "It doth not yet appear *what* we shall be;" but, remember, it was not the *atoms of matter* which composed the body—(and which are continually changing)—these *atoms* did not sin, and were not cursed nor forfeited by the fall. It was the flesh *life*, and Christ paying it with his flesh *life* did not affect the *atoms* of matter which composed his body.

C. I know you believe the law to be a shadow of the realities of the Gospel age; do you find this "tasting death for *every man*," and, also, "our high calling," there typified, and are they kept separate and distinct?

A. Very clearly so. To be brief: *All Israel* represented the entire race. The select tribe of Levi, which ministered to the Lord as his special portion—his servants—represents the entire church of believers and servants of God; while the Priests selected from the tribe of Levi, represent "the little flock," "the overcomers," "the bride," "the Royal Priesthood."

The priesthood in the tabernacle services, offerings, &c., represent the church in this age. The large majority of believers, like the Levites, are connected with the tabernacle and the Lord's services, yet occupy more the position of the menial servant, simply carrying forward the Ark, attending to the outward and more common-place affairs. They are necessary as a part of the working machinery, and as assistants to the *Priests*, yet blessed much *above the world* in this honor.

As the priests were more clearly related to and associated with the High Priest, and permitted to go into Holy Places, offer incense, etc., so the "little flock" are more closely related to, and mingle more in Christ's society, than the general company of believers. These alone, can go into *"the deep things of God."* These only, are lighted by the golden candlestick, and feed upon the bread. These alone—the "holy ones," yet "little ones,"—can approach close to the mercy-seat, and before it, offer sweet incense—"the prayers of *the saints*." The High Priest, as is beautifully described by Paul, represented, in all his services, Jesus, the "High Priest" of [our profession] the "Royal Priesthood."

Now, having the actors clearly defined in our minds, let us look at their work. We will not go into a particular and systematic examination now (we may again) but simply glance at the *outlines*. The High Priest, to be a perfect type of Christ, should have died—not bulls and goats instead—but himself, then have risen to new life, and taken of his own blood (life) into the Holy Place to make an atonement. But this he could not do, since the giving of his life would have ended his career, therefore an animal is used as his substitute. The animal, therefore becomes the type of Christ in the flesh: "A body hast thou prepared me." The value of the death of the type (the animal) represents the value of Christ's death. The sins of the "*whole congregation*" were confessed and imputed or laid upon the head of the victim when put to death, just as God "hath laid upon him (Christ) the iniquity of us *all*."

As the death of the sacrifice was not for the priests alone, so Christ's death is not for the "little flock" alone. As the animal's life was not for the tribe of Levi *alone*, but also for the "whole congregation," so the blood of our substitute was *not for believers alone*. "He is the propitiation for *our sins*, and not for ours *only*, but *also* for the sins of the *whole world*." (1 Jno. ii. 2.) Some one has truly said, "The animal *represented* the people, but *pointed* to Christ." It did represent the people by dying for and on account of their sins, and it *pointed* to Christ as the one who would *really* die for the "sins of the whole world." "He was once offered to bear the sins of many," and He did "bear our sins in his own body on the tree." "Jesus Christ, by the grace of God, tasted death for *every man*."

Now, the sacrifice having been made, the High Priest, representing the risen, spiritual Jesus, takes *the shed blood* into the Holy of Holies. You see, the life once sacrificed is not given back, but kept a sacrifice, showing that Christ did not take back his *flesh life* (the sacrifice) when he went into the Holy of Holies, but went in with *another*, a *higher* life.

While he is in the Holy of Holies presenting the *price* of the people's life, what is their attitude? They are bowed in the dust, waiting, until the atonement work being finished, the High Priest will come out of the Holy of Holies, appear to and bless them. Then they all arise rejoicing, representing by their prostrate condition humanity in death: who, when our High Priest comes forth to "bless all the families of the earth," will be made to arise from the dust and rejoice.

C. This seems to represent beautifully and clearly Christ as the *world's substitute*. Now, what type shows the exemptions which the *Church* enjoys *above* the *world*?

A. While all are justified from Adam's sin unconditionally, yet, where knowledge of right is possessed, obedience is expected as far as they are able to obey. Failure in this respect is the occasion for their being beaten with *many* or *few stripes* in the age to come. While the "little flock" who now believe into and are baptized into Christ, become members of *his body*, are by their faith "justified from *all things*" (Heb. xiii. 39), and will not be beaten with stripes in the world to come. True, they now receive "chastisement whereof all are partakers," but not *as a penalty;* only as the "rod and staff" of Christ, the Shepherd, to guide his sheep.

Thus, the sins of the "Church of the First-born" are passed over (not imputed), and she is justified, not from *death* only, but *"from all things."*

This is beautifully pictured in the *law* by the *Passover*. Wherever in that night the *lamb* was eaten and his blood sprinkled, the first-born was *passed over*—spared. (Ex. 12.) So, during this night—the Gospel age,—Christ, *our* Passover (lamb), is sacrificed, and we "keep the feast." (1 Cor. v. 8.) We feed on our Lamb, with some of the "bitter herbs" of affliction to sharpen our appetite. All such are passed over, "counted worthy." This type shows the *special value* of Christ's death to His body, the "Church of the *First-born*." Thus, "God is the Saviour of all men, *especially* of those that *believe*." (1 Tim. iv. 10.)

C. Everything seems to be beautifully mirrored in the Law. But there are certain questions put by those who do not believe in Jesus as our substitute, which would still be difficult for me to answer, viz.:

First.—If Christ entered the Holy of Holies as our substitute, then we cannot enter for ourselves.

Second.—If Christ's sufferings were *substitutional*, would not *we* (the church) also be a part of the *substitute*, or sacrifice, since "we fill up the measure of His sufferings which are behind?"

Third.—Does not the race get back in the second Adam *spiritual* life? Jesus frequently speaks of himself as the giver of the spiritual life.

A. I will answer very briefly in the order given. First.—The substitutional character of Christ's work was complete in the giving of the *flesh life;* consequently, no act after that life was surrendered and a new life begun could be as our substitute. Second.—The *sufferings* of Christ are not a part of the price of our ransom. "We were reconciled by the *death*," not by the sufferings, consequently our filling up the measure of His sufferings has nothing to do with the sacrifice. It is "the offering of the body of Jesus." "For this man having made *one* sacrifice forever," (Heb. x. 10-12) it needs no adding to on our part. See how fully shown in the type: The sacrifice of atonement was offered by the high priest and represents him alone. (See Heb. v. 1-5.) The sacrifices being burned outside the camp represented disgrace. So Jesus suffered outside Jerusalem, and (Heb. xiii. 11.) those who would be a part of the typical priesthood must share in the services and work of the tabernacle, and in any dishonors as well as honors attaching to it. They must ignominiously handle the ashes of the sacrifice if they would be honored by being permitted to go to the candlestick, eat the holy bread and offer incense. So we, if we would be antitypical priests, must share the shame. —"Go without the camp bearing His reproach," if we would have the heavenly food, heavenly light, be permitted to offer sweet incense (acceptable prayer), and spiritual sacrifices (the fruit of our lips, good works, &c.) (Heb. xiii. 15.) "If we suffer with Him, we shall also be glorified together."

Your third query we will talk of at another time. Let me suggest, however, that as Adam did not possess a spiritual life, not even a germ, never having been "begotten by the Word of Truth," he could not lose it; and if the second Adam restores what the first lost, this spiritual life would be no part of that work. The *gift of God*, spiritual and eternal life, is given only to *believers*. Adam, and the majority of his race, will be restored in the second Adam to perfect physical, mental and moral power, just what they lost, and from that they will then have the opportunity of going higher, and under the guidance and instruction of the glorified church, of attaining spiritual life. Jesus does speak of himself as the giver of spiritual life, and so He will be, but also of the natural. If the spiritual life and death are *always* meant, why should we not suppose that in "tasting *death* for every man" He tasted spiritual death: and, if so, lost spiritual life; and if He lost spiritual life, of course he could not give it to others, or be their leader to it.

HOW WILL CHRIST COME?

Having considered in our last the object of our Lord's return, the manner in which he will come becomes to all who "love His appearing" one of great interest, and now invites your attention.

In order that we may have a good foundation, and as a basis for further investigation, we will first inquire, What is a spiritual body? What powers are theirs, and by what laws are they governed? We are here met by the objections—We have no right to pry into the hidden things of God: and, "Eye hath not seen, ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him." To both of these propositions we assent, but believe we cannot find out by studying God's Word—and our investigation will be confined to it—what he has not revealed. The above quotation of scripture (1 Cor. ii. 9.) refers to the natural or carnal man, and by reading it, in connection with the three verses which follow, the objection vanishes; for, says the apostle, "God hath revealed them unto *us* by His spirit," which was given to us "that we *might know* the things freely given unto us of God;" and in the last clause of vs. 13, he gives us the rule by which we may know, viz.: "Comparing spiritual things with spiritual." We are very apt to invert this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the apostle's rule.

There is a spiritual body as well as a natural body; a heavenly, as well as an earthly body; a celestial as well as a terrestrial. They are distinct and separate. (1 Cor. xv. 38. 40.) We know what the fleshly natural body is, for we now have such; it is flesh, blood and bones; for "that which is born of the flesh is flesh." And since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood and bones, whatever it may be. It is a spiritual body, and "that which is born of the spirit is spirit." But of what material a spiritual body is composed, we know not, for "it doth not yet appear *what* we shall be; but we shall be like Him." [Christ.]

ANGELS ARE SPIRITUAL BODIES

Christ was raised from the dead a spiritual body; this was His second birth. First, born of the flesh a fleshly body—for "as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. ii. 14.) He was "Put to death in the flesh but quickened [made alive] by the Spirit." He was raised a spiritual body. This resurrection was His second birth. He was the "first *born* from the dead," "the first-*born* among many brethren." The church are those brethren and will have a second birth of the same kind as His, viz.: to spiritual bodies by the resurrection, when we shall awake in His likeness—being made "Like unto *Christ's glorious body.*" But this second birth must be preceded by a begetting of the spirit—conversion—just as surely as a birth of the flesh is preceded by a begetting of the flesh. Begotten of the flesh—born of the flesh in the likeness of the first Adam, the earthly; begotten of the spirit—in the resurrection born of the spirit into the likeness of the heavenly, the second Adam. "As we have borne the image of the earthly *we* shall also bear the image of the heavenly." We may, then, by examining facts recorded of angels, and of Christ after His resurrection, gain general information with regard to spiritual bodies, thus "comparing spiritual things with spiritual."

First, Angels can be, and frequently are, present, yet invisible; for, "The angel of the Lord encampeth round about them that are His, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Are you an heir of salvation? Then, doubtless, they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Syrians his servant was fearful; Elisha prayed to the Lord and the young man's eyes were opened and he "saw mountains round about Elisha full of chariots of fire and horsemen of fire" (or like fire). Again, while to Balaam the angel was invisible the ass' eyes being opened saw him.

Second, Angels can and have appeared *as* men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first, Abraham supposed them to be "three men," and it was not until they were about to go that he discovered one of them to be the Lord, and the other two angels, who afterward went down to Sodom and delivered Lot. (Gen. xviii. 1.) An angel appeared to Gideon *as* a man, but afterward made himself known. An angel appeared to Samson's mother and father; they thought him a man until he ascended up to heaven in the flame of the altar. (Judges xiii. 20.)

Third, Spiritual bodies are glorious in their normal condition and are frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the sepulcher "was as the lightning." Daniel saw a glorious spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man. (Daniel x. 6.) John, on the isle of Patmos, saw Christ's glorious body, (Rev. i, 14.) and describes the appearance in almost the same language—His voice was as the sound of many waters, His eyes as lamps of fire, His feet like fine brass as it burns in a furnace, (so bright that you can scarcely look at it), John falls at His feet as dead; but He said to him, "Fear not; I am He that was dead; behold I am alive forevermore." Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground, &c.

We have thus far found spiritual bodies truly glorious; yet, without a miracle, either the opening of our eyes to see them, or their appearing *in the flesh as men*, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "they that journeyed with him . . . . seeing no man." (Acts ix. 7.) The men that were with Daniel did not see the glorious being he describes, but a great fear "fell on them and they ran and hid themselves." Again, this same glorious being declares: (Daniel x. 13.) "The prince of Persia withstood me one and twenty days." "Daniel, the man greatly beloved" of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days. "How is this? Surely, He did not appear in glory to the prince; no; either He was invisibly present with him, or else

HE APPEARED AS A MAN.

Christ is a spiritual body since His resurrection. During the forty days of His presence before ascension, He appeared some seven or eight times to His disciples; where was He the remainder of the time? Present but invisible. Notice, also, that in each instance He is said to have *appeared*, or He *showed Himself*, language never used of Him before His change from a natural to a spiritual body; now, as angels do—He *appeared*, &c. Not only so, but He appeared in different bodies—as the gardener to Mary, "after that He *appeared in another* FORM to two of them as they went into the country." Notice, it was in *another form* and consequently not the same one in which he appeared to Mary. (Mark xvi. 12.) Afterwards He appeared in a body, either the same or like the one crucified, having the marks of the spear and the nails. "He came and stood in their midst, the *doors being shut.*" On these various occasions He *appeared, talked with them, then vanished* out of their sight as the wind; they could not tell whence He came nor whither He went. "So is *every one* that is *born* of the spirit." When *we* are born of the spirit (at the resurrection) we can do so also. All spiritual beings exhibit this same power. But Jesus said: "Handle me; for a spirit [*pneuma*] hath not *flesh and bones*, as ye see me have"; and He ate with them. True; I believe it. So did the angels [*pneuma*] (Heb. i. 7.) appear *as men* in *flesh* and *bones;* they ate also; their spiritual bodies did not eat, nor were they flesh and bones, but the body in which they *appeared* was flesh, and it ate. The disciples did not see Christ's glorious spiritual body, but as He *appeared* in a fleshly body. St. Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit [*pneuma*, the same word used by our Lord.] (1 Cor. xv. 44. 45.) But where did He get the various bodies in which He appeared? I cannot answer you; but I believe, and you do also, other things which we cannot understand. I cannot understand *how* that grain of wheat grows. Yet I know it does. I know not *how* Christ turned the water into wine, or healed the sick, or raised the dead. Yet I believe that He did these things. Can you tell me where He got the clothes He wore after His resurrection? "They parted His raiment among them, and for His vesture they cast lots"—the old were gone, and the linen clothes lay in the sepulcher. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Christ's spiritual body like those of angels; glorious, yet invisible to mortals, with power to manifest the glory; or appear as a man or in any form He may choose. In the resurrection we shall be like the angels; and "like unto Christ's glorious body." We shall be like Him; for (not until then) we shall see Him as *He is*," for though we have known Christ after the *flesh*, yet now hence forth know we Him no more," [after the flesh.] (2 Cor. v. 16.) Such a spiritual being was Christ, at the time of His

ascension, and with what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

"HOW WILL HE COME AGAIN?"

Briefly stated, we believe the Scriptures to teach that, at His coming and for a time after He has come, He will remain invisible; afterward manifesting or showing Himself in judgments and various forms, so that "every eye shall see Him." But every eye will not see Him at the *same moment*. A similar statement is made of the Resurrection, "All that are in their graves hear the voice of the Son of Man and come forth." Taken by itself, this seems to teach the resurrection of *all at once*. Yet we know that there is a first resurrection composed of the "blessed and holy" only.

"Behold, I come as a thief" is the way He frequently spoke to His disciples of His coming. He comes "as a thief" for the church—the waiting virgins, both "they that sleep in Jesus"—the first resurrection—and "we, who are alive and remain," "shall be caught up to meet the Lord in the air; so shall we ever be with the Lord."

"In that day two shall be in the mill, two in the field, two in bed; one be taken and the other left"—like Enoch, who was not, for the Lord took him. The world will go on with its affairs, unconscious of the great changes of dispensation.

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years, and the events connected with it—His birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place at the first advent. The second advent, as we have seen, lasts much longer. It includes the millennial reign, and prophecy covers all the prominent features of that reign, He comes to reign—must reign until He has put down all enemies; the last being death. 1 Cor. xv. 25.

In the application of prophecy to the events of the first advent, we recognize order. Christ must be the "*child* born and son given" "before the *man* of sorrows and acquainted with grief." He must *die* before He could *rise* from the dead, etc. So also in studying prophecy referring to the second advent we must recognize order; we must judge of the order somewhat by the character of the event. As the wife is the *glory* of the husband, so the Bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed," (1 Pet. v. 1, 10.) and as the "glory shall be *revealed in us*." (Rom. viii. 18.) We know that Christ could not come in the glory of His kingdom [church] until He has first gathered it from the world. In harmony with this thought we read—"When *He* shall *appear*, *we* also shall *appear with Him* in glory." (Col. iii. 4.)

The prophets foretold the sufferings of Christ [head and body] and the glory that should follow. If the sufferings were of the *whole body*, so is the *glory* we suffer with Him that we may be also "*glorified together*." (Rom. viii. 17.)

"Enoch prophesied, saying—The Lord cometh with ten thousands of His saints," [*Gr. hagios*, never translated angel.] (Jude 14.) Again, (Zech. xiv. 5.) we read—"The Lord my God shall come and *all thy saints with thee*." Thus we learn that when He *appears* in glory we are *with* Him, and of course, we must be caught to meet Him before we could appear *with* Him.

We have further evidence to offer, proving that He comes unknown to the world; but attempt to answer two supposed objections first; viz: "This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11.) and "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God; and the dead in Christ shall rise." (1 Thes. iv. 16.) These texts are supposed to teach that Christ will come visible to every eye, while the air is rent with the blast of the Arch-angel's trumpet, at which, mid reeling tombstones and opening graves the dead will be resurrected. It certainly has that appearance on the surface, and doubtless was intended to be so understood until due; but look at it again; would that be coming in *like manner* as they saw Him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say *you shall see* Him coming, nor that *any one* would so see, but He shall come. When he arrives it will be privately. He comes to organize us—the Church—as His kingdom; to set us up. He comes to be glorified in His saints in that day (2 Thes. i. 10.) The world saw him not after His resurrection; they did not see Him ascend. And "He shall so come in like manner"—unknown to the world. As He said, "Yet a little while and the world seeth me no more," nor will they see Him at His second advent until His church is gathered, for when He shall *appear* we also shall *appear* with Him." What, then does the trumpet mean? Let us see. We are to be rewarded "at the resurrection," we surely will not be rewarded twice nor resurrected twice. We conclude, therefore, that the "Trump of God," (1 Thes. iv. 16) and the "Last Trump," (1 Cor. xv. 52,) are the same, differently expressed; the same events are mentioned as occurring at each, viz: the resurrection and reward of the saints, and for the same reason we believe the "Trump of God" and "Last Trump" to be the "Seventh Trump" of Rev. xi. 15. 18. Under it also the dead are judged and the prophets and saints rewarded. Then the "Seventh Trump," is the "Last Trump," and is called, "The Trump of God," possibly because introducing the special judgments of God connected with the setting up of His kingdom.

These trumpets evidently are the same, but what? The seventh angel *sounded*. A sound on the air? No, not any more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clarke, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in *events* upon the Earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh. If

THE SEVENTH TRUMP

were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of his wrath," the time of judgments upon *the kingdoms of the world* and of the pouring out of the "seven vials" of His wrath, the "time of trouble such as was not since there was a nation" seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations.

We see then, that the *sounding* of the trumpets, and so coming in *like manner*, do not conflict but rather add force to the fact that He comes "unawares," "as a thief" and steals away from the world "His treasure, His jewels," remember too that this is Christ the spiritual body, that could not be seen without a miracle, that was present yet unseen during thirty-three days after his resurrection.

But will the world not see the saints when gathered or gathering? No; they are changed (in the twinkling of an eye) from Natural to Spiritual bodies, like unto Christ's glorious body, and in the instant of their change &c., will be as invisible as He and angels. But those who arise from their graves?—No, they were sown (buried) natural bodies, they are raised spiritual bodies—*invisible*. Won't the world see the graves open and the tombstones thrown down? A spiritual body (remember we are comparing spiritual things with spiritual, not natural) coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when "He came and stood in their midst, the doors being shut." But do not forget that only the church are raised spiritual bodies, all others, natural fleshly bodies as Lazarus, &c.

PRESENCE OF CHRIST BEFORE RAPTURE OF CHURCH

Christ's personal presence and ministry of three and a half years at the first advent, as well as the three and a half years which followed His ministry is termed—"*The Harvest*." It was the harvesting of the Jewish or Law age. Christ was present as the chief reaper. His disciples as under-reapers; their work was separating of wheat from chaff and the gathering of the wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to His disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I sent you to reap that whereon ye bestowed no labor, other men (the prophets) have labored and ye are entered into their labors." (John iv. 38.) That work was not general, nor for the world. He confined His labors to Judea, and the work to them did not cease until five days before His death, when he rode on the ass into the city, wept over it, gave them up, and *their house* was left unto them desolate. After His resurrection He sends the disciples to "preach the Gospel to every creature, beginning at Jerusalem"; nor were they suffered to preach to the world in general until the seven years of harvest work to that Jewish people was fully accomplished as God had promised. (Daniel ix. 27.) "He (Jesus chief reaper) shall confirm the covenant with many for one week, (seven years) in the midst of the week making all sacrifice to cease"—Himself being offered—the true sacrifice. But these three and a half years of the Gospel age were a harvest to none but the Jewish church; the Gospel church does not reap but sows the seed. Paul plants,

Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this age, as *illustrated* in the parable of the tares and wheat, and *taught* in the explanation of the same. Notice that both wheat and tares are in the kingdom of heaven,—the church—and that this parable, as also the other six of the series, refers not to the non-professing world, but to two classes *in* the church.

The Son of Man planted the church pure, good seed. During the days of the Apostles there were special "gifts of the Spirit" such as "discerning of spirits," etc., by which they were able to prevent *tares* getting in among the *wheat* —hypocrites getting into the church. (Instance 1 Cor. v. 3. —"Simon Magus"—"Ananias and Sapphira," etc.) but when the Apostles were dead, "while men slept"—the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day; now, they grow side by side in all our churches. Shall we separate them, Lord? No (we might make some mistake, pull up wheat and leave tares.) "Let both grow together until *the Harvest.*" (Matt. 13.) The harvest *is* the end of the world" [*aion* age.] "In the time of harvest I will say unto the reapers—the reapers are the angels—gather together *first* the tares, and bind them in bundles *to* burn them; but gather the wheat into my barn."

Notice, this *Harvest* is the end of this age, yet like the one ending, the Jewish age, it is a period of time—"In the *time* of harvest"—secondly, there is order—"gather *first* the tares." There will come a time, then, in the end of this age, when the reapers—angels—will be present doing some sort of a separating work in the Church; and yet it is an invisible presence, for when the wheat is gathered (after the binding of the tares,)—translated when "we which are alive are caught up to meet the Lord"—when taken they are in the field, mill and bed; would they be so engaged if they had seen angels going about gathering tares? No; it is an invisible work, done by beings invisible.

Again, before the living are gathered, the *dead in Christ* must have risen, whether it be but a moment before: "the dead in Christ rise *first, then* we which are alive," &c. (1 Thess. iv. 16.) This harvest is not of the living only, but also of "the dead in Christ," "those that sleep in Jesus." The angels gather the living, but our Lord, who is the chief reaper here (as He was in the Jewish harvest), gathers or raises the dead. "I will raise him up;" "I am the resurrection and the life;" and in harmony with this thought, we find that in Rev. xiv. 15—"One like unto the Son of Man, seated on a cloud," reaps the earth. Here, two harvests, or two parts of one harvest, are shown, the second being the casting of the vine of the earth into the wine-press of His wrath. The special point to which your attention is called, however, is the fact that the harvest will go on without outward demonstration, the chief and under-reapers being present but unseen.

THE PRESENCE (PAROUSIA) OF CHRIST

Some may have confounded these remarks on the presence of Christ in a spiritual body, with the presence of the spirit of Christ; but they are quite distinct. The latter never left the church; consequently in that sense He could not "come again." Of His spiritual presence he said: "Lo, I am with you alway, even unto the end of the world." We refer to the *personal presence* which did go away, and will come again—a spiritual *body.*

The Greek word generally used in referring to the second advent—*Parousia,* frequently translated *coming*—invariably signifies *personal presence,* as having come, arrived, and never signifies *to be on the way,* as we use the word *coming.* This fact is recognized by many who are looking for the Lord, but the error under which the church in general is laboring is that of supposing that *presence* implies *sight*—manifestation—appearance. In the Greek, however, other words are used to express revelation, appearing and manifestation, viz: *phaneroo*—rendered shall appear in "when He shall *appear,* &c,"—and *apokalupsis*—rendered, shall be revealed—2 Thess. i. 7. "When the Lord Jesus shall be revealed."

But we have Christ's own words to prove that He will be present in the world, and the world will not know of it. Matt. xxiv. 37, we read: "As the days of Noah were, so shall also the *parousia* (presence) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were *before* the flood, as verse 38 shows; as then they ate, drank, married, etc., and *knew not,* so shall also the presence of the Son of Man be. The resemblance here mentioned is that of *not knowing*—they will *not know* of the *presence* of Christ. They may have been wicked then, and doubtless were, and may be similarly wicked in His presence; but wickedness is not the point of comparison. As then they ate, drank, married—proper enough things to be doing, not sins; so shall it be in Christ's presence. Now look at Luke xvii. 26, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Verse 27 tells us how it was in the days of Noah, they were eating, drinking, marrying, etc. "So shall it be *in the days* of the Son of Man." Surely the days of the Son of Man are not *before His days,* any more than the days of Henry Clay could be days before he was born. No; the more we examine the more we are convinced that the world will go on as usual, and know not until "the harvest is past, the summer ended," and they are not in the ark, not with the little flock "accounted worthy to escape." There will be no *outward demonstration* of the second advent having begun, and Christ being present, until the church is gathered, whenever it takes place—soon or in the distant future.

We think we have good solid reasons—not imaginations —not dreams nor visions, but Bible evidences (known to the majority of our readers) that we are now "in the days of the Son;" that "the day of the Lord" has come, and Jesus, a spiritual body, *is present,* harvesting the Gospel age; yet, as He had said, the world seeth Him no more; they eat, drink, etc., and know not. This day of the Lord, in which "He will show who is that blessed and only potentate. the Lord of Lords and King of Kings," is already dawning, but the majority of the professing church, as well as the world, are asleep; and to them—"The day so cometh as a thief in the night." "But ye, brethren, are *not in darkness.* that that day should come upon *you* as a thief." "We are not of the night, therefore let us not sleep *as do others,*" This is the signification of our sub-title, "HERALD OF CHRIST'S PRESENCE." Not the worldly wise but those humble ones, wise from heavenly instruction, are meant when it is written: "The wise shall understand," but "If thou shalt *not watch* thou shalt *not know* what hour I will come upon thee." "Take heed lest *your* hearts be *over*charged with . . . . the cares of this life, and so that day come upon YOU *unawares.*" The events of "the day of God Almighty" will next be considered.

DO YOU WANT "ZION'S WATCH TOWER"?

We have sent out about 6,000 copies each, of the July and August Nos. of "Zion's Watch Tower" as samples. This we cannot continue to do, because first, it is expensive, and second, we have no desire to waste truth by sending where it is not desired and would not be appreciated. We would like therefore to hear from all who want the paper regularly before the tenth day of August, that we may know what number of copies to publish for September.

The price is very low in order to suit the purses of the majority of the interested ones, among whom are *"not many rich,"* (for "God hath chosen the poor of this world rich in faith, heirs of the kingdom") and unless a good large list of subscribers are had, fifty cents will fall far short of paying for printing, &c.

Do not suppose these remarks to be an appeal for money. No. "Zion's Watch Tower" has, we believe, JEHOVAH for its backer, and while this is the case it will never *beg* nor *petition* men for support. When He who says: "All the gold and silver of the mountains are mine," fails to provide necessary funds, we will understand it to be time to suspend the publication.

Do not put off until tomorrow what you can do today. If you want the September No. take your pen at once. Remember that the paper is as free to you if too poor to send the fifty cents as though you could afford it and paid for it, but we cannot know your circumstances—You must write also.

Where it is impossible to get paper money, U. S. (not foreign) postage stamps may be sent.

"GOD IS LOVE"

No. II

"Order is Heaven's first law." God has a plan, a systematic way of doing His work. All human plans laid in harmony with God's plan are perfectly safe and certain of success. God's work reveals Himself, His wisdom, power and love. He can be known in no other way. As "the tree is known by its fruit," the fountain by the stream, the child by his doings, and the man by his life; so God's great Gift, and the work executed by Him, reveal the fulness of His love for man. God's plan is one of both revelation and salvation. He reveals Himself as a means of eternal life to man. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17-3. Jesus Christ is most emphatically the way of God's approach to us; the channel through which light and salvation flow within our reach, and also the way of our approach to God. He is thus the Mediator—"the way, the truth and the life." The glory of Christ's position and work, and our absolute dependence on Him, will be appreciated if we bear in mind that all we know of God is revealed in Christ, and "no man cometh to the Father except by Him." Christ in every stage is called the "Word." Of the pre-existent state it is said, "In the beginning was the Word." John i. 1. By whom God spoke all things into existence, and for whom also they were created. Of the first advent—more properly the Incarnation—it is said: "The Word was made flesh and dwelt among us, ... full of grace and truth." Ver. 14. And at His future glorious epiphany—"the manifestation of the Sons of God," [Rom. viii. 19]—as the Bridegroom and the Bride "glorified together," [ver. 17,] when at the head of that glorious "army in heaven," He goes forth "conquering and to conquer," He still is called "The Word of God." Rev. xix. 13. The "Word" is an expression proceeding from God, and going forth to man, and in all the ages of redemption, He is as a stream from the Eternal Fountain; proving that "the mercy of the Lord endureth forever;" and as the "Arm of the Lord" made bare and extended to help, until "all the ends of the earth shall see the salvation of our God." Isa. lii. 10. "I am the *Truth*," said Jesus. The Word is the Truth spoken or expressed. The Bible is God's Word, because it reveals the Lord Jesus Christ, and the great plan of salvation. It contains and reveals Christ, as He contains and reveals the Father; hence, "he that heareth my words and believeth on Him that sent me, hath everlasting life." &c. John v. 24.

The Lord Jesus is the *Spirit* of the Word, [2 Cor., iii. 17,] the golden thread of revelation from end to end, even in the writings of Moses, [John v. 46-47,] but hidden by the letter as a vail from the unbelieving Jew, [2 Cor., iii. vi. 13-18,] and from all others who cannot "discern spiritual things," "the deep [covered] things of God."

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." 1 Cor. ii. 14. The ability to discern spiritual things must depend on the extent to which our minds are controlled by the spirit of God, [ver. 11.] Christ is not only the golden thread of revelation, but the foundation on which the structure of the Word is built, and of the plan of the ages.

The poet must have had a glimpse of the grandeur of the plan and of Christ's relation to it when he penned the hymn entitled "Rock of Ages."

"By whom, also, He made the worlds" [aionios, ages]. Heb. i. 2. The plan and all things were formed not only by Him, but *for* Him. (Col. i. 16.) The plan of salvation is truly the plan of the ages which God formed for His Son; and to know God and Christ *fully*, we must know their plan of work. The work is moved by and expresses their love; therefore, the better we understand the plan and work, the more we will appreciate the love. God's love known—"shed abroad in our hearts"—produces love to Him in return. "We love Him because He first loved us." 1 John iv. 19. And as God's love shows itself in his works, so will our love show itself in our works. "If ye love me keep my commandments." John xiv, 15. "If ye keep my commandments, ye shall abide in my love, &c." John xv. 10. "These things have I spoken unto you, that my joy might remain in you and that your joy might be full. This is my commandment: That ye *love one another*, as I have loved you." [V. 11-12.] The Lord cares for our joy and comfort. He asks only what is for our good—"reasonable service," and yet He asks all—"your bodies a living sacrifice." Rom. xii. 1. Self denial, under the Lord's direction, is the surest means of happiness. "Perfect love casts out fear." 1 John iv. 18. Fear is not a good motive to obedience. Loving obedience is an expression involving both heart and life. The unfaithful servant who hid his lord's money said, "I *feared* thee." He believed the lord unjust because he was unjust himself. "Out of thine own mouth will I judge thee." Luke xix. 20-22. As fear was the cause of unfaithfulness, so love is the cause of faithfulness. The one that knows God and His plan of the ages, cannot be afraid of the Lord, nor believe Him unjust. "Acquaint, now, thyself with Him and be at peace." "Oh, taste and see that God is good! Whoso trusts in Him is blest." That some love the Lord and serve Him, who know but *little* of God or His plans, there can be no doubt; and even babes in Christ are dear to the Master; He carries the lambs in His bosom like a tender shepherd. But we are not always to remain babes, but grow up into Christ as men of full stature. Eph. iv. 13-15. "Leaving the [first] principles, let us go on to perfection." Heb. vi. 1. We would not discourage any, however weak or ignorant, who sincerely love the Lord; [and none of us but may yet learn more,] but we would *encourage all* to "*grow* in grace, and in the knowledge of our Lord Jesus Christ." 2 Pet. iii. 18. In order to grow we must be fed, and with the "bread of God." "I am the Bread of Life." "I am the Truth," said Jesus, and also, "Man shall not live by bread alone, [natural,] but by every word that proceedeth out of the mouth of God." Oh, that we all may search for the truth, eat it, digest it, grow strong, and be faithful in the work of the Lord. Until we are sure that we know *all* that God has revealed in Christ and His word, there can be no stopping place, or time to stand still. Walk, run, strive, fight, press on in the path "that shineth *more and more*, even unto the perfect day," [Prov. iv. 18,] keeping our eyes on "the mark for the prize of the *high calling* of God in Christ Jesus." [Phil. iii. 14.] To appreciate which, it will be necessary to know God's love as revealed in the plan of the ages.

J. H. P.

ONLY WAITING

Only waiting till the dawning
Is a little brighter grown,
Only waiting till the shadows
Of the world's dark night are flown,
Till the shadows all shall vanish.
In the blessed, blessed day;
For the morn, at last, is breaking
Through the twilight, soft and gray.

Only waiting till the presence
Of the Sun of Righteousness,
Shall dispel the noxious vapors,
Ignorance, and prejudice.
Till the glory of the sunlight,
Of the bright Millennial day,
Scatters all the powers of darkness:
Lights the gloom with healing ray.

Waiting for the Restitution,
Promised in the Holy Word;
When a once-lost race restored, shall
Know and love their Saviour Lord.
When each man shall love his fellow;
Justice give to great and small;
Dwell in love and dwell in Jesus;
He in us, God all in all.

—*From "Songs of the Bride."*

The plan of salvation comprehended in the three worlds, is progressive in its character, requiring ages for its development. There seems to have been but one age definitely marked in the world before the flood, but this present world is sub-divided into three ages. The first, Patriarchal or one-man age, in which only one man at a time represented the Lord as ruler of the family; (in this it was similar to the age before the flood.) The second, Jewish, or the twelve tribe period, for in it, or from Jacob's death, the last patriarch, until the death of Christ, the tribes of Israel represented the Lord's cause, and were reckoned His people. The third, beginning at Christ's resurrection and reaching to His second coming, usually known as the Gospel age, during which the Lord turns to the Gentiles to take out a people for His name, *i. e.*, the Bride, the Lamb's wife, the Church.

This brings us to the beginning of the world to come, which is, in God's purpose, subjected to the Bride made ready and glorified together with Christ; and it also is divided into *ages*, the first of which may be the thousand years' reign, (Rev. 20,) or that reign may include more than one dispensation. We would not speak of the order of future events with as much confidence as of the past, but it is evident that the period after the Lord's coming and exaltation of the Bride, is not as some say, "One Eternal Age," for Paul in speaking of that exaltation and the object of it, says it is. "That in the *ages* (aionios) to come He might show the exceeding riches of His grace." (Eph. ii. 7.) In the worlds and ages we thus have an outline of the plan, a bird's-eye view of its development, and a glimpse at the glorious outcome. We may thus be prepared for a more particular study of the work of the various ages, and be better able to appreciate the progressive character of revelation.

Each age is a step in the plan, and each step higher than the preceding one. "Onward and upward" is a motto based on the spirit of God's plan. Each age is a period of time, and each period has its own peculiar dispensation, or work of God. The object of the Lord, by the various dispensations of wisdom, power and love, is to reveal Himself, and so save mankind. God deals with the race in some respects, as with an individual, adapting His truth to the capacity, as in infancy, youth and manhood, which will explain why some things are stated as they must *appear* to man, rather than the absolute truth, which can only be received by a mind made perfect. Thus the sun is said to rise and set; and the unchangeable God is said to *repent* that He had made man, as if the work of infinite wisdom had proved a failure.

The Lord spoke to man as parents are compelled to talk to their children, coming down to their apprehension.

Some think this is deception or lying, but we view it differently. It is making a vague impression rather than none at all. Tell a little one that the sun stands still and the earth moves, and he is confused, for he will believe his own sense or what *appears* true to his own eyes, rather than what is told him.

Revelation is not designed to teach the science of astronomy, or anything else which man can discover himself by the use of his natural powers. God helps us only when we cannot help ourselves.

It is on this principle of adaptation that God teaches by symbols, figures, types and shadows, representing the real or spiritual truth by natural objects. The truth is in some respects hidden that it may be revealed, contradictory as this may seem at first thought. It is hidden for a season and made plain in due time. He spoke in dark sayings and parables, giving occasionally the key which would open them when applied. With a smoked glass, which obscures the light, we can see the sun better than with the naked eye. God in Christ can be known, but without a mediator he is unsearchable.

Before the Jewish age the Lord appeared as a man; but the *law* was by the disposition of angels; but "in these last days, He has spoken to us by His Son." When it can be realized that the incarnation, or "God manifest in the flesh," was a culmination of the same principle of teaching spiritual things by the natural, as God had used from the beginning, the unity of the Bible will be vindicated, and confidence in it as a divine revelation established.

However much the stream of truth may be soiled by handling, it but shows the nature of the soil through which it has flowed, while the sparkling jewels it contains reveals its heavenly origin.

The truth is revealed in a progressive manner, according to the plan of ages. Take one line of thought for example: when sin, by one man, had entered, and all its dark consequences entailed upon humanity, the first ray of light and hope dawned upon our race in the form of a *threatening* against the Tempter—"Her seed shall bruise thy head," &c. Here is confessedly the whole plan in a nutshell: The Conqueror, the struggle, resistance, and the final victory. The figure used means *death* to the Serpent, and in its execution, can signify no less than the extirpation of all that hideous monster represents. It points to a clean universe, when both sin and death shall be no more. But what could Eve know about it? It was not addressed to her, but to the Tempter. It was a threatening, not a promise; though containing, as in germ, the whole plan of salvation.

The *dimness* of that light was the characteristic of the whole age. Let us follow the light and observe its development. Two thousand years pass before we find the *promise*, "In thy seed shall all kindreds of the earth be blessed." This is the same great plan. That was a curse, this a blessing; but curse to the Serpent *means* blessing to the nations. This is an increase of light on the same subject, and yet how dim. We, living at this late day, know that seed was Christ. (Gal. iii. 16.) This is the Holy Spirit's *definition* of the promise. But the *wording* of the promise made it refer to Isaac or, in other words, "the seed according to the *flesh*." It may be said the promise had a double meaning—natural and spiritual. True, but the natural was all that could fairly be drawn from the words, and the spiritual was kept out of sight until the true seed had come. Isaac and Christ are to each other as the natural and the spiritual. Here, as everywhere, the order holds good; first the natural and then the spiritual. The natural is the basis, being first; Christ came through Isaac. The greater in this sense proceeds from the less. "The elder shall serve the younger." From the lower to the higher is God's order, and all these facts prove the progressive character of God's plan.

The Spirit reveals also the fact that the "Seed" comprehends not one *person* only, but *many* persons united *as one*. Let special thought be given to this fact. It is much neglected. Truths of great value are obscure on account of this neglect.

This many in one is true of the natural as well as the spiritual. The Jews were the natural seed, and the whole age was used for their development. The Christian Church is the spiritual seed and an age is used for their development. Paul contrasts them thus: "They which are the children of the flesh are not the children of God; but the children of the *promise* are *counted for the seed*." Rom. ix. 8. Not one child, but *children!* Who are they? Gal. iv. 28, answers: "Now we brethren, as Isaac was, are the children of the promise." Then it follows that "we brethren" are the seed.

During the Jewish age, while the natural seed was being developed, the law and the prophets bare witness, and the light increased, but only the spiritually minded could discern the deeper truth. The mass saw only the natural, and were led to expect an earthly glory; hence, they rejected their Messiah when He came. It is true He came in the flesh, as a part of the Jewish nation, and fulfilled such prophecies as related to His sufferings in the flesh, but these were overlooked as not in harmony with their desires; (see Isa. liii.) and to them, in their blindness, it was as if He had not fulfilled them. Christ fulfilled, "First the natural," and did not enter fully upon the spiritual until he was born from the dead, "quickened (made alive) by the spirit," which was in Him before he died.

The true seed, destined to "bruise the Serpent's head," and bless the nations, is both spiritual and immortal. Jesus is the Firstborn into that condition, and is appointed Head of immortal mankind—the second Adam. (As shown before, the natural is the basis of the spiritual, and man having forfeited his natural life, it is necessary that the natural man should be *redeemed* from death to give opportunity for development into the higher life. This redemption is a preparatory feature of Christ's work, and for this purpose He gave His life a ransom. Thus Christ is restorer of the old race as well as Head of the new race.)

During the Gospel dispensation and by the spirit of Christ, the members of the body are being prepared, and during the sounding of the seventh trumpet they will all be rewarded. Rev. xi. 18.

"They that are Christ's at his (*parousia*) presence."

These, made one with Him even as He is one with His Father, (John xvii. 21-22,) constitute the seed.—"Heaven's conquering army." Rev. xix. 14. The work of the seed must follow the complete development of the seed. Overlooking this fact has led thousands to suppose God's plan of sal-

vation *terminates* at the second coming of Christ. From what has been written it may be seen that God does not *begin* to save the world (proper) until then. The work of ages past has been the calling out of a few, under discipline, for a high position. Oh, what a responsible place we occupy, to whom the light of the good news has come. Our position in the kingdom depends on our faithfulness. The *crown* and *reign* are to those who suffer and overcome.

But what an encouragement to endure all—ours is indeed a high calling. Many are the titles given the church of Christ in the Word, but none so endearing as the "Bride, the Lamb's Wife."

To realize the glory and excellence of such a position in prospect, must prove the antidote to melancholy and worldliness, and be the strongest motive to faithfulness.

J. H. P.

DAILY BREAD

"Give us this day our daily bread," is the first petition for *self* allowed by the Saviour. This is fundamental, as "bread is the staff of life." We need food *daily*, to supply the constant waste, and thus *sustain* the life. This petition is an expression of our conscious dependence on "our Father" as the Giver. He knoweth that we have need of these things, and is constantly supplying the wants of even the prayerless and the unthankful. But the grateful ones know that they *enjoy* the blessings as they never did until they learned to look up.

If any one supposes that this, or any other prayer, will be answered while we remain in negligent misuse or disuse of the means appointed for the attainment of such blessings, he will be disappointed. God helps us to help ourselves. If God gives the increase, it is also necessary that Paul and Apollos should plant and water. To ask aright, implies that we are willing to receive the blessing in the Father's way, and truly the spirit of prayer will prompt the heart and nerve the arm for needed toil. That the Lord helps the helpless oftentimes, by more than ordinary means, we cannot doubt; and many of the Lord's poor, but "rich in faith," have proved to their great satisfaction the value of prayer.

What philosophy may not teach, and philosophers deny, because they can in their sphere deal only with natural or ordinary laws and means, is yet known to be a reality by those trained to a higher sphere of thought and experience, being "led of the spirit of God."

To deny the supernatural is not uncommon, even by those who would not dare to accept its legitimate conclusion—Atheism. From *God's* standpoint nothing is supernatural. All is below Him. What is above our range of thought or comprehension is to us miraculous. Let men deny the miracles who are are wholly unconscious of the existence of spiritual beings. The existence of such beings involves the existence of spiritual laws, which in operation will produce *effects* as much above the laws with which mortals are familiar, as the laws themselves are higher. That the spiritual has power over the natural, is as true as that mind controls matter; and what we call a miracle, is a manifestation of the superiority of the spiritual over the natural in an unusual way; a glimpse of that, which to all who ever enter the higher plane of existence, will then appear simple, and as easily understood at least as the operation of laws on the plane of the flesh. It required no more *power* to feed the multitude by a miracle, than to produce the same amount of food by the ordinary law of growth. The use of miracles was to show that He who performed them was Divine; the same One by whom and for whom all things were created. Prayer, which is by the spirit, is a connecting link between us and heaven; a *cause*, which, in its sphere, is as *effective* as plowing or sowing on the earthly plane, and opening the windows of heaven brings the blessing down.

An answer to prayer does not prove that God is *changeable*, any more than the fact that faithful labor will secure temporal blessings, while the sluggard will suffer want.

There is another line of thought suggested by this petition. As bread is the staff of natural life, so it is used to represent the support of the spiritual life. This use of the term is quite common in the Bible: "Man shall not live by bread alone, but by every word of God," said the Saviour in answer to the temptation. "I am the *Truth*," and "I am the *bread* of life;" comparison will show that the truth and bread are used interchangeably. "He that *eateth* me shall live by me;" "and except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you." That this is spiritual life, begotten by the word of truth, and sustained by the same word, I think no Christian will deny. While it is true and necessary that Christ should literally take the flesh and blood of man, that He should "taste *death* for every man," and by means of death destroy the captor and deliver the captives from the bonds of the same natural death, or, in other words, restore the natural life; (Heb. ii.) it is also true, that as the natural life *represents* the spiritual, these same terms, "flesh and blood," are used to represent the *bread* of spiritual life.

The Bible clearly teaches the recovery of all from the loss by Adam, unconditionally; as they were not responsible for the curse, they are made partakers of that restoration without their choice, but it is necessary to obey the truth in order to secure the spiritual life, and consequent eternal salvation.

We need *daily* bread spiritually, as well as naturally. Regular eating, and working too, are essential to either natural or spiritual health. The lack of nourishment brings weakness, sickness and death in either life.

"If ye live after the flesh ye shall die," (Rom. viii. 13,) spoken, as it was, to Christians, indicates the danger to which we are exposed if we neglect eating and working. That some are what we might call spiritual dyspeptics is doubtless true. They eat, but work not. Like some of old, they spend all their time either learning or telling some *new thing*. They manifest a greater eagerness for new ideas, than to make a good use of what they have already. Such are in danger, we think, of holding the truth in unrighteousness. But while this is true of a few extremists, the mass of professing Christians take the other extreme and eat not at all, or at best so sparingly that they are *dying of starvation*. Some use milk freely, *i. e.* the "First Principles" of the doctrine of Christ, Heb. v. 12 and vi. 1, 2, which is all right for beginners; as babes in Christ desiring the "sincere milk of the word, that they may grow thereby," 1 Pet. ii. 2, (and it is not improbable that an occasional cup of milk is good even for grown folks,) but grown men need stronger food; (Heb. v. 14,) and the apostle urges the brethren to advance from the foundation, (building *on* it of course, which no one can do till they have accepted and obeyed the first principles,) going on unto perfection. Heb. vi. 1. From the necessary relation between food and its results, we may well infer that the perfection here mentioned has reference to both knowledge and character. "Grow in grace, and in the knowledge of our Lord Jesus Christ."

There is doubtless much given for milk that savors but little of Paul's definition; the high sounding essays on scientific subjects, aside from the science of revelation, may tickle the fancy and educate the intellect, "but starve the soul;" they do not feed the spiritual life. Some hungry ones are crying for bread, but the cry reaches not the ear of a worldly ministry; it does reach the ear of the Lord of the poor in spirit, who has said, "Blessed are they that hunger,.....for they shall be filled." But the mass seem more than content to spend their money for that which is not bread. Isa. lv. 2. The satisfaction and joy of those who live by faith on the Son of God is solid, compared to the passing ripple of emotion caused by mere religious excitement. Excitement must subside, but truth and its joys abide.

Advancing with the light in the shining way, receiving the truth as our "daily bread," we can "rejoice in the hope of the glory of God."

J. H. P.

One personal struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us.

ON INTERPRETATION

Many friends of the Bible, instead of regarding it as containing a *system* of truth, look upon it as a compilation of facts, commandments and promises, that are not susceptible of arrangement. Such persons are weak and vacillating, and often at the mercy of the bold unbeliever, who finds in his "God of Nature" the embodiment of law and order. He sees order in Geology, Astronomy and other sciences, but only confusion in the Bible, and he rightly reasons that God's works should be harmonious. He knows the principles of those sciences, and can read the book of nature, we will suppose (though but few are free from the domination of leaders who give us ideas *second hand),* but he knows little, if anything, of the plan of the Bible, and therefore cannot read it. One man has as much right to reject Astronomy because he cannot understand it, as another man has to reject the Bible for the same reason.

What is confusion when not understood, becomes when explained beautiful and harmonious.

Because, while learning, men differ and quarrel over their opinions does not militate against the truth of any system. If men were more fully controlled by the Spirit of Christ, they could differ in opinion without quarreling.

Until absolute knowledge is gained, each ray of light will at least modify former ideas.

To understand *any* science or book it should be read according to its *own* principles of interpretation. "No prophecy of the scripture is of any private interpretation." 2 Pet. i. 21. Moved by one Spirit it should be taken as a *whole,* and not disconnectedly. If we would compare scripture with scripture, we would learn that—

"God is His own interpreter,
And He will make it plain."

We affirm that a piece-meal interpretation is the cause of confusion in the Christian world, and gives rise to the profane proverb that "the Bible is just like an old fiddle on which any tune may be played." Very few *pretend* to use much of the Bible; only a few practical precepts, and enough to prove the particular creed, are valued by the many. They virtually blame the Lord for giving a large book when a small one would have been all-sufficient.

The practice of many in teaching is no more consistent than was that of the old Negro who made Paul vindicate him in theft: "Let him that stole, steal." The words, "no more," did not suit his purpose. The writer remembers hearing a minister (Shall I say of Christ?) preach a sermon against the doctrine of justification by *faith* from the words: "To him that *worketh* is the reward." Rom. iv. 4. The perversion will be apparent to all that will read the context.

We do not accuse men, generally, of dishonesty; we are glad to believe that all parties have some truth, and that they defend their errors with sincerity. None of us are perfect in knowledge, and doubtless all have in the past sincerely believed to be truth, and earnestly defended what is now regarded as error. This should make us feel kindly toward all who differ with us, and who cannot yet see all we can see.

The sects are too much like men backing into a corner, and defending themselves with a text.

A text is of no value as proof of a doctrine unless its place in the plan of the ages be understood. The Calvinist, Arminian or Universalist may readily find a text that will seem to sustain his theory; and the Infidel will say the three texts contradict each other. Each disputant will pass lightly over or ignore the proof-texts of the others, and so sustain his own theory at all hazard.

If the Bible is true there must be a theory which will make use of *all* these texts, and belittle *none* of them. There is a theory which *claims* to do this, and the foundation of that theory is a *plan of the ages.* Would that all lovers of truth understood that theory, and the plan on which it is based. In the search for truth it becomes necessary to discriminate between Bible language and "home made scripture" or pulpit phraseology. The Bible does not claim to be so plain that everybody can understand it. "But if God intended the word for man's use, why has He *not* made it plain?" I ask, Why are the gold, the coal and the iron hidden deep in the earth? Why are *all things of value* made difficult of attainment? There is a question of character involved in it. Desire, will, energy, determination and faithfulness will be rewarded.

Some truths lie on the surface and are easily understood, being adapted to the conditions of childhood physically and spiritually. These properly used are as "milk for babes," and give strength for work, growth and further search. But to become as men in the knowledge of God, we must cry after it, seek it as silver, and search for it as for *hid treasures.* (Prov. ii, 1-5.) As the word is arranged as food for the *individual* as babe, young man and aged, so is it of the *race* in its different stages of development. It will assist us if we remember that the Bible was not written for one man, nor for one age, but for all men and all ages, adapted to the circumstances as "meat in due season." Thus the "word is a lamp to our feet," giving light for present need; and "The path of the just is as a shining light that shineth more and more unto the perfect day." Prov. iv. 18. Many do not understand *how* the Bible could be so written as to remain dark for a time, and then gradually unfold its truth as a burning lamp; but the fact of its being so is to all that understand it an unanswerable argument in favor of its inspiration by the foreseeing spirit of God. In Dan. xii. is given an example clear and simple.

The truths concerning the "time of the end" are said to be "shut up and sealed" until that time. Then "knowledge shall be increased," and "the wise shall understand," The Papal dominion over both Church and State crippled every energy and prevented Bible searching. The overthrow of that dominion in 1798 by the French Revolution marked the *beginning* of the "time of the end" (Dan. xi. 35), and opened the way for a multitude of improvements and the increase of knowledge. Of course those who have the spirit of truth love it, and search for it, will learn when others will fail, but the wisest and best of Christians could not gain accurate knowledge on this subject until the seal of that book was broken at the time appointed of the Father.

We are not more intelligent or pious than our fathers, even if it be true as we claim that we have advanced truths. Let all bear in mind that "to whom much is given much is required." If we are advanced in truth we should also be advanced in holiness, and obedience to God's will is an important aid in knowing the truth. John vii. 17.

He that values reputation more than truth, how can he believe? John v. 44. J. H. P.

DIFFICULTIES

There are some very dark and strange things in the Bible—things which to many seem irreconcilable with the character of justice and love which we ascribe to our Heavenly Father. "God is love," and "by the grace of God Christ tasted death for every man." "He is the propitiation for our sins, and also for the sins of the whole world."

Why then did Christ say to His disciples: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not" &c.? Matt. x. 5. Again, He always spake to the multitude in parables, and *explained* them to the disciples. Because "Unto you it is *given* to know the mysteries of the Kingdom of God, but to them that are without all these things are done in parables, lest they should see, hear, understand: be converted and their sins should be forgiven them." Mark iv. 11-12.

Perhaps you would rather not look at such facts, my Arminian brother, Here is election with a certainty. I can remember when I wished such statements were not in the Bible. But facts cannot be set aside by shutting our eyes, and we must face them. If we can not harmonize these statements with our theories, as the Bible is true, our *theories must be false.* If Christ had *wanted* the multitudes to be converted by His preaching, He would have preached to them so they would have *understood* Him. The same text implicitly teaches the necessity of understanding the truth in order to be converted. He says He spoke in parables so they would not understand and be converted. Now who can believe for a moment that these multitudes were to be eternally lost because Christ, the loving Son of the God of love, *withheld* the bread of life from them? Do you wonder, my Christian brother, in view of popular teaching, that the church and world are flooded with infidels? I say, Here is election; and my Calvinistic brother rejoices in the confirmation of his theory.

But *why* did the Lord choose a few? If I have no right to ask such a question the Lord will not answer me, but He speaks in words of explanation. They are "called according to His *purpose.*" Rom. viii. 14-28. But has He *revealed* His purpose? Do not think that because He chooses only a few

for a "purpose" that He means to torment or destroy eternally all the rest. Among the "little flock" chosen are no irresponsible persons incapable of believing, for the word says: "God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and *belief of the truth.*" 2 Thess. ii. 13. And yet it it nowhere taught that any but responsible, guilty rebels will be lost eternally.

Remember the few are not called merely because He purposed to call them, but He calls them for a purpose. Like a wise mechanic who makes an implement, He has an *object* in view; there is a *use* to which it has reference; and that object controlled the original choice. We freely affirm that the principle underlying the choice of God is: The few are chosen for the *good of the many.* Christ Himself is chosen of God, and precious, (1 Pet., ii. 4) and all admit that He is "anointed" and "exalted to be a *Prince* and a *Saviour.*" In Him the fullness of *blessing* dwells. To the twelve He said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and *bring forth fruit.*" John xv. 16. The Jewish "remnant," the "sheep" that heard and knew "his voice" and were His "according to the election of grace." (Rom. xi. 5) were in fact the nucleus around which the gospel church was afterward gathered, and it was proved that "*Salvation* is of the Jews." John iv. 22.

Paul was chosen of the Lord "to bear His name before the Gentiles," (Acts ix. 15) and to be for *salvation* to the ends of the earth.

All the chosen—even the whole church—are chosen in Him, and consequently with reference to the same object—the blessing of others.

If any one thinks God has chosen him and given him light and salvation for his *own sake* merely, he greatly mistakes his calling. If God gives light it is that it may *shine* that *others* may see and be blest. What is true individually is true also of the church collectively and dispensationally. The *purpose* for which the church is called is revealed both directly and indirectly in the New Testament. "Then shall the righteous *shine forth* as the sun in the Kingdom of their Father." (Matt. xiii. 43.) To *shine* now and then, can mean no less than to *give light.* And if the church *give,* the nations *receive,* and "walk in the light of it." Rev. xxi. 24. "It is more blessed to give than to receive." The church are predestinated to a *work*—"the adoption of children by Jesus Christ to Himself." (Eph. i. 5.) Christ the Father and the church the mother of the family of children by the laws of spiritual regeneration. We are well aware that this text gives no such idea to the most of readers; but the fact that elsewhere Christ and the church are said to be related to each other as husband and wife gives good ground for the application. The great work is called the "mystery of His will" made known to us, "which He hath *purposed* in Himself." "That in the *dispensation* of the fullness of times He might gather together in one all things in Christ." (vs. 9-10.) The object of God in raising up the body of Christ to the level of the Head is expressly stated to be: "That in the ages to come He might show the exceeding riches of his grace." Eph. ii. 7.

In view of the *purpose* for which we are chosen, the doctrine of election is a glorious doctrine, and our calling is well named "the *high calling* of God in Christ Jesus." Phil. iii. 14. Oh! that all Christians might have "the eyes of their understanding enlightened," that they might "know what is the hope of His calling." (Eph. i. 18.) They would not *grovel* here any longer, nor their souls go *heavily* in the heavenly journey. They need no longer be afraid to look at the supposed "difficulties," nor wish such passages were not in the Bible. They are parts of a great system of truth which would be *marred without them.* God is a God of order. The plan of salvation is under the laws of order. As in the natural, so in the spiritual family. Christ the second Adam, both husband and father is developed first. Next in order comes the church as both wife and mother. And after the marriage, which takes place at the Second Advent, the whole family of man will be regenerated (excepting willful rejectors). This view explains why He did not and does not call all at once. We vindicate the plan of God as revealed. by showing that it is in harmony with itself, and is a grand proof, when complete, of the fundamental statement of the Bible—"God is Love." J. H. P.

EXHORTATION

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Gal. vi. 12.

"And above all things, have fervent charity among your selves; for charity shall cover the multitude of sins." 1 Peter, iv. 8.

"Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled." Heb. xii. 14, 15.

"Put on, therefore, as the *elect of God,* holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any have a quarrel against any. Even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts to the which, also, ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and *admonishing* one another in *psalms and hymns* and *spiritual songs,* singing with grace in your hearts to the Lord." Col. iii. 12-17.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 6.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, knowing that of the Lord ye shall receive the reward, for ye serve the Lord Jesus Christ." Col. iii. 17-24.

"For, brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by *love* serve one another.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself; but if ye bite and devour one another, take heed that ye be not *consumed* one of another." Gal. v. 13-16.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps, who did no sin, neither was guile found in his mouth; who when he was *reviled, reviled* not again: when he suffered, h threatened not, but committed himself to him that judgeth righteously." 1 Peter ii. 20-21-24.

"Therefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Peter iv. 19.

Therefore, by love let us serve one another.

H. B. M. LANDIS.

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THE DAY OF THE LORD

"The great day of his wrath is come, who shall be able to stand?"—Rev. vi. 17.

"The day of the Lord" is a scriptural name for a period of time during which the Gospel and Millennial ages lap; the one ending, the other commencing. Concerning it we read—"The day of the Lord is a day of darkness, and there is no light in it;" "That day is a day of trouble;" "Woe unto you that desire the day of the Lord." It is "The great day of His wrath." This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy. We desire your attention not merely to the Scripture evidence that there will be such a day, or time, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the church, afterward upon the world; but in our examination we shall reverse this

order; considering first the trouble of the *nations* during "the day of the Lord." This is a natural consequence of the transfer of authority and rulership from the "Devil, who is the prince of this world," [age] to "Him whose right it is"—Christ—who, in the beginning of the Millennial age, "takes to Himself His great power and reigns;"—"And the nations were angry and thy wrath is come." Read along connectedly. Rev. xi. 17.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the "Prince of darkness," who do his will.

When the *new Prince* takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of kingdoms and I will destroy the kingdoms of the Gentiles." Hag. ii. 22.

Thus by "breaking in pieces"—throwing down—"the kingdoms of this world become the kingdoms of our Lord and His Christ," who shall reign forever. Rev. xi. 15. Under the new rule there will be new rulers, and we read, "The saints of the Most High shall take the kingdom, (dominion) and possess the kingdom forever." Daniel vii. 18. Again "All nations, tongues, people, etc., shall serve and obey Him." At present they do not, and they must be brought, by chastisement, to submission; and this is accomplished in "The day of the Lord." The overthrow of nations and society will necessarily involve *individual* trouble. But, "when the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness."

The trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath." Zeph. i. 15. "Therefore wait ye upon me, saith the Lord, until *the day* that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon *them* mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealousy*. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. iii. 8. So extreme is the trouble here described, that the world is said to be *burned up* by the Lord's anger—yet it has a good effect, for after all the indignation against and destruction of governments, the people remain [the destruction is that of government life,] and having experienced the misrule of the "Prince of this world" they are prepared to have the Lord take "His great power and rule," and to "serve the Lord with one consent."

We expect that this distress and trouble will all come about in a very natural way. One prophet gives us a key to its cause by saying: "There shall be no hire for man nor hire for beast;—but every man's hand against his neighbor." Very many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people: goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Such a rising and overturning, Socialists, Communists, and Nihilists of today would gladly bring about if they could. Now the Scripture recognizes wrong and oppression as existing in the nations and foretells this as the way in which they will be overthrown, and says: "Go to now, ye rich men, weep and howl for the misery that shall come upon you. Ye have heaped treasure together for the last days. Behold, the hire of the laborers, which is of you kept back by fraud, crieth." Jas. v. 1. Yet it does not recognize this Communism as right but the contrary rather instructing *believers* to "obey the powers that be" as long as they last, saying to us—"Be *patient*, therefore, brethren, unto the coming of the Lord."

Rev. vi. 15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones as well as bondmen will recognize in this trouble that "The great day of His wrath is come," and will seek to make alliances and to hide themselves from the sure coming storm. They will seek to be covered and protected by the great mountains (kingdoms,) of earth and to be hid in the great rocks of this world's societies, (Masonic, Odd Fellows, &c.,) but *they* shall *not be able* to deliver them in the day of the Lord's anger, for "all the kingdoms of the world shall be thrown down, and instead of these mountains (kingdoms) "the kingdom of the Lord becomes *a great mountain*, and fills the whole earth." Daniel ii. 35, 45. Malachi, iv. 1, describes the coming day of trouble and sees the anger of the Lord there displayed—"the fire of God's jealousy." "Behold the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." vs. 2.

Peter (iii. 10, 12.) describes this—"Day of the Lord," and under symbol of heavens, refers to the governments. ("The heavens do rule.") "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, [overthrow of governments with great confusion] and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." [The elements of the (heavens) governments as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day. The word here translated *elements* is the same that Paul uses in speaking of "the beggarly *elements* of this world." Gal. iv. 9.]

Scripture teaches that in the Millennial age fleshly Israel will be the chief nation, "The joy of the whole earth." And we find that whilst other nations *fall* during the day of the Lord, they gradually come into prominence until in the latter part of that "day of wrath;" when "the battle of the great day" is fought, we find "Jerusalem safely inhabited, her people having much cattle and goods." They will doubtless go to Palestine, not through respect to promises of God, nor with the expectation of restoration to national power, but with true Jewish perception they will realize, before others, the dangers to which property, etc., will be exposed, during this overthrow of order and they will choose to be far away from the strongholds of communism. Yet even there they will not be secure; for Gog and his bands say, "Come let us go up, to take a spoil and prey," "and they come against Jerusalem a great company to pillage and rob the wealthy Jews there gathered from all quarters of the globe." Ezek. xxxviii. 8, 12.

Zech. (xiv. 1, 4.) describes *the battle* then fought. "Behold *the day of the Lord* cometh and the spoils shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Son of God, for "The Lord my God shall come and all thy saints with thee"—and "His feet shall stand in that day upon the Mount of Olives." I know not whether He and His saints will appear to them *visibly* or be *recognized* by them in their remarkable and, as described, miraculous deliverance from their enemies.

In Zech. xii. 3, God declares that He will deliver them, "though all the people of the earth be gathered against them." Verse 10 describes the recognition of Him whom they have pierced, and their sorrow when, *in that day*, God "pours upon them the spirit of grace and supplication."

Here are a number of events—The "Time of trouble such as was not since there was a nation," &c.; The return of the Jews to Palestine and the reorganization of the Jewish nation though not independent; The gathering of great wealth to Jerusalem which tempts the hordes of Gog, Togarmah and many peoples to go up "to take a spoil;" "The battle of the great day of God Almighty" fought at Jerusalem; The partial success of the invaders and in the hour of darkness to the Jew the power of Messiah *manifested* in some way effecting their deliverance; Their recognition of the long waited for Messiah and the cry, "Lo, this is our God; we have waited for Him and He will save us;" Then their recognition of Him as the one whom they had once rejected, and as they look upon Him "whom they have pierced" (Zech. xii.) God will "pour upon them the spirit of grace and supplication" and they shall mourn for their sin, and be accepted again into fellowship with God. Thus in its close it is "The day of Jacob's trouble but he (Israel) shalt be delivered out of it." These events *we expect* in about the order mentioned. As most of our readers are aware, we believe that the Word of God furnishes us with indubitable proof that we are *now* living in this "Day of the Lord"; that it began in 1873, and is a day of forty years duration as was "the *day of temptation* in the wilderness," when Israel proved God and saw His works *forty years*." Heb. iii. 9.

And it is astonishing how very rapidly these things once looked at as absurd and impossible are becoming realities. When we with a few others declared these things only a short time since, and called attention to the fact that trouble was taught to be occasioned by a rising of the people and the overthrow of governments—Communism,—we were laughed at; there was truly little sign then of Communism; but today every civilized nation is in dread, and Nihilism, Communism and Socialism, are household words, and we see "men's hearts failing for fear and for looking after those things *coming* on the earth, for the powers of heaven (governments) shall be shaken." Luke xxi. 26.

Of recent years the Jew has been coming into prominence

furnishing the world as capitalists and statesmen, such names as Rothschild, Disraeli, Gambetta, Montefiore, etc., while yet more recently, complications of other nations have placed the control of Palestine in the hands of Hebrews, and opened it to them as a people for their home, whither the poorer classes are now flocking in great numbers from Russia, where one third of the race are said to reside. And what can be more probable than that the wealthy ones, as already suggested, should flee there to escape the anarchy and insecurity of earth's falling empires?

But what of *this day* to the church? We will endeavor to show shortly.

WHO WILL RAISE THE DEAD?

Allow us to answer this question according to our understanding of God's Word. We are *all*, I trust, willing to learn more, and also to give up former ideas when a "Thus saith the Lord," *understood*, makes it necessary. When light increases we may see differently; and may we have grace in the future, as in the past, to confess our mistakes as they become apparent. At present we have a decided objection to the idea that the "Father, as distinct from the Son," will raise the dead, or do anything else which is a part of the plan of salvation. We believe the work that was done before the incarnation was, in a peculiar sense, the Father's work, and the "Word was made flesh" to *finish* his (Father's) work." (John iv. 34.) The finishing work was the *harvest*, and, so far as related to the Jews, in favor, it ended when Jesus had left their house desolate and said, "It is finished." Unless we are much mistaken the "Word" was not called the Son until the incarnation. The Son was called "Emmanuel—God with us." Matt. i. 23. "God was manifest in the flesh." 1 Tim. iii. 16. "All power is given unto me in heaven and in earth." Matt. xxviii. 18. "It pleased the Father that in him (the Son) should all fullness dwell"—"all the fullness of the Godhead bodily." Col. i. 19, and ii. 9. From these and other testimonies we believe that "God is in Christ," so that all that God does is *through* Christ, as mediator, and all that Christ does is by the power of the Father given Him. Hence he could say, "I and my Father are one," and "he that hath seen me hath seen the Father." But as the Father *gave* him the power He could also say, "My Father is greater than I."

With the prayer in our hearts that the "Spirit of Truth" will help in "rightly dividing the Word," let us look at John v. 21, which is thought by some to be a "Thus saith the Lord" for the idea that the "Father as distinct from the Son" will raise not only a part but all of the dead.

"As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." If the quickening by the Son refers to the work of *elevating after* the resurrection, the Son will have nothing to do, for the Father quickens all he raises. To quicken is to make alive, and the double statement gives emphasis to the idea of life by resurrection (modern resurrectionists do not give life.) A careful reading of the context instead of confirming the assumption that the Father, separately, will raise the dead, will show that the work is committed by the Father into the hands of the Son. The plan of the ages will help in dividing the Word.

The closing work of the Jewish age was the turning point between the work of the Father and of the Son. "My Father worketh HITHERTO, and [now] I work." Ver. 17.

Raising the dead may well be regarded as the climax of physical healing. He that can do the greater can certainly do the less. And if Christ has not the power over physical death, he could not heal a single disease or save any person from dying. Before the incarnation the Father healed disease and raised the dead, but, says Jesus, "The hour is coming and now is (The harvest of the Jewish age was the dawn of the Gospel age) when the dead shall hear the voice of the SON of God, and they that hear shall live." (Ver. 25.) True, "the Son can do nothing *of himself*." (Ver. 19.) The Father shows the Son (Ver. 20), so that what the Father can do the Son can do also (Ver. 21); after which the Son does the work (Ver. 22). "That all men should honor the Son even as they honor the Father." (Ver. 23.)

"As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." (vs. 26, 27.) Now that the *life* and *power* are given to Christ, do not be surprised if He exercises His *power* in giving the *life*.

[NOTE—Do not think because Christ was dealing with physical diseases and death, that therefore we imagine his work was *confined* to physical things. "All power" (physical and spiritual) belongs to Christ, and the object of physical benefits is that men thus saved may "come to the knowledge of the truth." The natural is the type and stepping-stone to the spiritual].

He exercised that power in the raising of Lazarus, the widow's son, and Jairus' daughter, and not only during His earthly life and ministry but after his exaltation, also, the *"Name of Jesus,"* by the Apostles, wrought wonderful cures, and brought the dead back to natural life again. Not in their own name, nor in the name of the Father, but in the name of the Lord Jesus, be it remembered, these cures were done. The reason is obvious, as they were acting under a commission from him who had said, "All power is given to Me in Heaven and earth." In the exercise of this power Christ, as the head of the anti-typical Elias, will in due time "restore all things." "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear HIS voice and shall come forth." John v. 28, 29. The context shows that the pronoun "his" in the above refers to the Son and not to the Father.

True, "merely" a resurrection is not *all* that is involved in a "Restitution of all things," but it is certainly *included* in that work, and it seems as if all might see that Christ's work as head of an *immortal* race is over and above his work as Redeemer—or restoring what was lost in Adam. Before Christ could complete the work of bringing man to the image of God, He must redeem man from death, as all the Father had done for man was lost by sin. Hence we are dependent on Christ for *both* "life and immortality," which are "brought to light through the Gospel." 2 Tim. i. 10. The recovery is by the *ransom*, and the glorification is by the *light*, "to all them that obey him." If it be remembered that it is *"God in Christ* reconciling the world to himself," it will be seen that we honor *both* the Father and the Son, and there will be no more difficulty in harmonizing the statements: *"I* will raise him up at the last day," John vi. 40, and *"He* that raised up Christ from the dead shall also quicken your mortal bodies." Rom. viii. 11. Both are by the same spirit which, in the ninth verse, is called the "Spirit of God," and also the "Spirit of Christ." So, also, Jesus could say, "I have power to lay down my life, and I have power to take it again." John x. 18; and Peter could say truly, "God raised him from the dead." Acts iii. 15.

It is to be hoped that none will for the sake of propping up a *new idea* reject an *old truth*.

[I would not impugn the *motives* of any who differ, but we should guard against a *tendency to unconsciously strain* a passage to make it help prove a new theory. This is often done without realizing that well established truths are belittled. We would unlearn our errors but hold fast to truths.]

When Jesus was raised it was by the *Spirit*, and therefore not in the flesh, for "That which is born of the Spirit is Spirit." John iii. 6; and when the Saints are raised "it is raised a spiritual body" for the same reason. Truly we have a right to exclaim: "Thanks be unto GOD, who giveth us the VICTORY THROUGH OUR LORD JESUS CHRIST." 1 Cor. xv. 57.

J. H. P.

TRIALS

The Christian's life is one of continual trials, of such a nature that the *superficial* Christian, who does not fully comprehend their use, and is not fully convinced that all things work together for good, to them who love God, to them who are the called according to His purpose, can not endure them.

The afflictions of the gospel can not be endured without the consolations of the gospel. Paul says: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the *enduring* of the *same* sufferings which we also suffer; or whether we be *comforted*, it is for your consolation and salvation." 1 Cor. i. 5, 6.

"For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen,

but at the things which are *not seen;* for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 16, 17.

Again, we read in Rom. viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Then, while "filling up that which is behind of the afflictions of Christ," Col. i. 24, though at times they may be grievous: for "no chastening for the present seemeth to be joyous, but grievous, nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11.

"Though we be troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" 2 Cor. iv. 8, 9.

"Understanding that these things are designed to work out for us a far more exceeding and eternal weight of glory, we can *rejoice* in hope of the glory of God. And not only so, but we can glory in tribulation also, knowing that tribulation worketh patience: and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v. 2, 5.

We can now understand how all things work together for good to them who love God; when they are rightly exercised by the trial of their faith; and can see the force of Peter's exhortation:

"Beloved, think it not strange concerning the *fiery trial* which is to try you, as though some strange thing had happened unto you, but *rejoice*, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." 1 Pet. iv. 12, 13.

Though the suffering of Christ were not *simply* the trials which he endured, yet the trials were included in the sufferings; and if they were necessary for him, they certainly are more so for us.

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. ii. 10.

"He was tempted in all points like as we are, yet without sin. Let us *therefore* come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 15, 16.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. xii. 3.

"Ye have not yet resisted unto blood, striving against sin; and ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 4-8. Think of the worthies of the past, "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and *others* were *tortured*, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; of whom the *world* was not *worthy*. They wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having a good report through faith, received not the promise; God having provided some better thing for us, that *they* without us should not be made perfect." Heb. xi. 33-40.

We certainly are not called upon to endure greater trials than those worthies of the past. "There hath no temptation or trial taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it." 1 Cor. x. 13.

"Wherefore, it behooved him—Christ—to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor—deliver—them that are tempted." Heb. ii. 17, 18.

All good is estimated in comparison or contrast with evil. Where sin abounded grace did much more abound.

So the glory of the future will be exceedingly intensified in consequence of an experience with the trials of this life. But the glory will hardly be realized by those who seek it from selfish motives, simply for the good of the individual. They who "serve God to escape future punishment and gain heaven," will fail to reach the goal they seek. Such do not experience the peculiar trials referred to in the Scriptures, consequently will not be partakers in the glory. Jesus Christ gave himself for the *good* of the world, and became *heir* of the world; and those who give themselves, or suffer *with* him, will be glorified together with him.

That He might become a faithful High Priest in things pertaining to God, and know how to succor the tempted, it was necessary that he should be made perfect through suffering. If we would *share* with him in the *Royal Priesthood*, we must also be perfected by trials that we may know how to sympathize with humanity. So the body of Christ, coming through the varied experience of six thousand years, will, as the Royal Priesthood, be qualified to meet the necessities of humanity of all ages and nations.

It is often asked why God did not make man so that he could not sin, and consequently suffer and die, and pass through such a terribly dark experience? The answer is found in what is said of the church. The blessing which will come to the *world* through the instrumentality of the kingdom of God will be more fully appreciated, because of the long experience with the kingdom of *Satan*.

Understanding something of the position we are to occupy, and the *use* of the trials, can we not, by the help of the Spirit, endure as long as an allwise Father, who makes all things work together for good to those who love Him and are the called according to His *purpose*, sees to be necessary? Jesus, our head, lived as an example for us, that we should walk in his steps. He was persecuted and reviled, and endured such contradiction of sinners against himself; was a man of sorrow and acquainted with grief, and had not where to lay His head. Are we called upon to endure more? When He was reviled, he reviled not again; when He suffered He threatened not, but committed His cause to Him who judges righteously.

"Blessed are *ye* when men shall revile you and persecute you, and say all manner of evil against you *falsely* for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. xv. 11, 12. "If ye be reproached for the name of *Christ*, happy are ye, for the spirit of glory and of God resteth upon you; on *their* part He is *evil* spoken of, but on *your* He is glorified. But let none of you suffer as a murderer, or as a thief, or as an *evil doer*, or as a busy-body in other men's matters. Yet, if any man suffer as a *Christian*, let him not be *ashamed*, but let him glorify God on this behalf. For the time has come that judgment—trial—must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? Wherefore, let them that suffer according to the *will* of *God*, commit the keeping of their souls—lives—to *Him* in well doing as unto a faithful Creator." 1 Pet. iv. 14-19.

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, *blessing;* knowing that ye are thereunto called, that ye should inherit a blessing. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." 1 Pet. iii. 8-17.

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer, and, above *all* things, have fervent charity among yourselves. Use hospitality—liberality—one to another without grudging. As every man hath received the gift, even so minister the same to another, as good stewards of the manifold grace of God." 1 Pet. iv. 7-10. "That the trial of your *faith*, being much more precious than of gold, which perishes, though it be *tried* with *fire*, might be found unto praise and honor and *glory* at the appearing of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even your salvation." 1 Pet. i. 7, 9.

B. W. K.

RELATION OF THE NATURAL TO THE SPIRITUAL

I firmly believe that a profound, Divinely ordained correspondence exists between things spiritual and things natural. Observe the order of my words: Between things spiritual and things natural, putting things spiritual first. This is a vital point. For we are wont to think that it is by a species of happy accident that certain resemblances exist between the kingdom of matter and the kingdom of spirit. Thus we are wont to cite certain metaphors of Holy Scripture as instances of God's condescension, representing Him as adjusting Himself to our weakness by setting forth spiritual truth in metaphors, that is, in language "borrowed," as we say, from human relations and material phenomena.

It is well worth pondering, however, whether God, instead of thus borrowing from Nature, and so employing an afterthought, did not create Nature for this very purpose, among others, namely: of illustrating His spiritual kingdom, Nature being in a profound sense its counterpart, answering to it as though in way of shadow and impress—E. g., we are told that the Church is Christ's body. 1 Cor. xii. 12-27. Of course it is easy to trace many analogies between the natural organism of the head and its body, and the spiritual organism of Christ and the church. But whence came these analogies? Are they accidental? Did Jesus Christ adjust Himself to a scheme of nature already existing? Or did He, foreknowing all things from the beginning, and foreseeing the peculiarly vital relation He would sustain to His own chosen people, so construct the scheme of nature that the human organism of head and body should set forth the mystical union of Saviour and saved? Again: Jesus Christ is said to be the bridegroom and the church His bride. Eph. v. 25-33. Is this language borrowed from the marriage institution? No; the marriage institution was founded for this very purpose, among others, namely: to set forth the unutterably tender relation between Jesus Christ and those who are His. For, as Eve proceeded from out of Adam, so does the church proceed from out of the second Adam. Gen. ii. 21-24. Members of His body, being of His flesh and of His bones. Eph. v. 30. Again: Jesus Christ is called the last Adam. 1 Cor. xv. 45. Why is this name given to Him? As an after-thought suggested by the first Adam? No, but because the first Adam, in the very beginning, was instituted to be to the race natural, what the second Adam is to the race spiritual or the family of the redeemed, and, therefore, he is expressly called a figure or type of Him who was to come. Rom. v. 14. And when the theological mind of Christendom, instead of seeking to explain, as has been its wont, the second Adam by the first, shall soar higher, and seek to explain the first Adam by the second—in other words, Adam's relation to his race by Christ's relation to His redeemed—then will the doctrine of the church, or Christ's mystical body, come into clearer light and be seen resting on a more solid foundation. Again: Jesus Christ calls Himself the true bread from heaven. John vi. 32-58. We see at once the appropriateness of this saying: "As the body is nourished by food, so is the spirit nourished by Christ." But how happens it that this saying is so true? Is the analogy merely accidental? or did He who in the beginning, before the world was, when forecasting His creative and redemptive acts, so devise the scheme of nature as that the sustenance of the body by food should symbolize the sustenance of the spirit by Christ? But perhaps you would say that man would have been just as dependent on food for maintenance as he now is, even had there been no Redeemer and no bread of life. The objection is more specious than solid, for it is evident that the Almighty Creator, had He so chosen, could have devised and constructed a different scheme of nature, according to which man could have lived without food. But the fact is that He has not so devised and constructed nature. On the other hand, He has so constructed man in his relations to nature as that his daily bodily life shall be a constant reminder, and prophecy, and symbol of his daily spiritual life, so that, not less for his spirit than for his body, he can each morning pray, "Give us this day our daily bread."

Again: the Kingdom of God is represented as a youth; first the seed, then the blade, then the ear, then the full corn in the ear. Mark iv. 26-29. It is the law of the spiritual life, and of this spiritual growth the vegetable growth around us is a magnificent symbol. The plant world is, in many particulars, a perfect picture of the spiritual. But whence this harmony? Whence this correspondence on a scale so colossal? Is it accidental? Let no believer in God dare say it. And if intentional, did the Creator arrange His spiritual kingdom with reference to His natural, or did He construct the realm of nature with reference to His spiritual realm, adjusting the former to the latter?

Take one more example: The blessed truth of God's fatherhood: "When ye pray, say Father." Luke ii. 2. Conceive, and the conception is certainly possible, that the parental relation were altogether unknown, and that each human being took his station on earth as Adam did in Eden—an immediate creation of God. It is to be doubted whether under such circumstances we could have understood at all the blessed import of the Scriptural doctrine of God's Fatherhood. In fact, the heavenly love becomes a real thing to us only in our exercise and sense of our earthly. The human father's love is to men a helping image of the heavenly Father's. And this, as I verily believe, was one of the primary ends to be secured by the original establishment of the parental relation. God, in calling Himself our Father, does not borrow the epithet from earth. But in the very beginning He founded the earthly parental relation that it might suggest, prove, and explain the heavenly. Hence the resistless force of the Saviour's argument when, appealing to the very foundations of man's nature, He exclaims: "Which of you that is a father, if his son shall ask for bread, will give him a stone? Or if he ask for a fish, will he for a fish give him a serpent? Or if he shall ask for an egg, will he give a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him?" Luke xi. 12, 13. In fact, it is this Divinely ordained correspondence between things spiritual and things natural which lies at the basis of Christ's method as a teacher; for He was in the eminent, supereminent sense the parable speaker, evermore saying: The kingdom of heaven is like this or like that. "All these words spake Jesus to the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables. I will utter things hidden from the foundation of the world." Psalms lxxviii. 2. Matt. xiii. 34, 35. In fact, erase from the records of Christ's sayings all He has said in form of parable, and figure, and metaphor, leaving only what He taught in direct statements, and how comparatively meager the residue! Ah, it is the invisible world which is the fact; it is the visible world which is the metaphor! And this fact it is which makes Holy Scriptures so inexhaustible in its meanings alike in respect to depth and to variety.

Truths, like the seventy whom the Lord of the kingdom sent forth, are ever apt to go in pairs. "All things," said another Jesus, son of Sirach, "are double, the one against the other." Ecclus. xlii. 24. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Rom. i. 20.

Thus there are two Bibles, both issuing from the same Divine Author; the one, the Bible of the unwritten word, the other, the Bible of the written word, or, rather, the one Bible is in two volumes, the volume of Nature and the volume of Scripture; and the first volume is the second volume illustrated. For, though the written word in the order of purpose precedes the unwritten, yet in the order of time the unwritten word precedes the written. That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. 1 Cor. xv. 46.

GEO. D. BOARDMAN.

KEEP BALANCED

Avoid extremes. The Bible is so written that men are apt to stumble, because it states truth apparently, opposites. As for instance, the doctrines of "Election" and "Free Grace"; and it requires caution and a knowledge of the general plan to enable us to plan the Scripture, and see the harmony. The same care is essential in regard to the relation between the natural and the spiritual, and the two features of the work of Christ. Extreme views are held by many on all these and many other points. The seeming opposites are often but different parts of the same great truth. An extremist takes one side of a truth, will not look at any other. He defends himself with the Scriptures, and calls hard names and anathematizes all who cannot see as he does, or who see from the other side. There is a great deal of intolerance and quarreling among honest men in this world of ours; and it seems that intolerance is the leading characteristic of the Beast of Rev. xiii. The attitude of many professing Christians toward each other, is much like that of the two soldiers who came to deadly blows over the color of a shield. Why could they not learn until sweltering in their blood, that the two sides of the shield had different colors?

The *relation* between faith and works as *cause* and *effect*,

if understood might bring Paul and James together in the minds of the extremists; one class contending for faith, and the other for works. James does not contradict Paul when he says Abraham was justified by his works and not by faith only. Paul did not say Abraham was justified by faith *only*. "By *faith* Abraham *obeyed*" is Paul's statement which shows the harmony. Heb. xi. 8. It is not only true that faith is *manifested* by works, but also that by works is faith *made perfect*. James ii. 22. Justification by faith and justification by works are only different sides of the same truth.

The natural and the spiritual in God's plan are in many respects the cause of stumbling. Some see one, and some the other, both failing to see the relation between them. For this reason we have extreme literalists and extreme spiritualists. Because it can be shown that much of the Old Testament history is allegorical; some ignore the history entirely, and see only that of which it is the allegory. Adam and Eve represent Christ and the church; why need we for that reason ignore the history of Adam and Eve? Because of this extreme others cling to the story, and admit no spiritual significance. The same extremes are common concerning Abraham, Isaac and Rebecca; Moses, Aaron and their work; Israel, their bondage, deliverance, journeying and their inheritance; and all that pertains to Jerusalem, its temple and its worship. Jerusalem is to be restored in the coming age: No matter, says one, Jerusalem is only a type of the Heavenly and so we will only look for the New Jerusalem. Just as if Jerusalem were not a fact as well as a type, and as if a *restoration* of the old would militate against the manifestation or *descent* of the New. Another class are afraid of the spiritual, and must have it that the New Jerusalem is nothing more than the old one *restored*, built up on its old site, to be the capital city of God's Kingdom in the Age to come, and are thus compelled to bring Christ and all his glorified ones down to inhabit an earthly city. Why not admit what the Bible clearly teaches: that there are, in God's plan *two* Jerusalems, one Earthly and the other Heavenly, adapted to the restored Jew and the glorified Saint? Why ignore either one? All the promises of *restoration* must refer to the earthly, and prove that there will be such a city in the future; and yet that Abraham saw beyond the glory of the earthly is evident, for he desired a "*better* country, i. e., *heavenly*." Heb. xi. 16, and "he looked for a city which hath foundations (twelve—the Apostles) whose builder and maker is God." Ver. 10. The relation between the earthly and the heavenly will thus be perpetuated when they are *both* in existence.

That in the case of the present and future bodies of the saint, there is a development or *change from* the natural *to* the spiritual is true. But this change into the spiritual life, whether reckoned as beginning at conversion or from resurrection, can in no proper sense be called a restoration, as the idea of restoring is a bringing back something that was *lost*, and there is no *Bible* evidence that Adam in his best estate, as head of the earthly race, ever had by creation, either what men receive at conversion or resurrection. Hence so far as relates to man, *Restoration* can only bring back *natural* life, as that was *lost*, and is the only kind of *life* that was lost by Adam's transgression. The natural life being lost and being the basis from which alone higher development is possible its *recovery* is a necessity. And that Christ took the seed of Abraham, "flesh and blood" for the express purpose of destroying the Captor—the Devil—and effecting the deliverance is clearly taught by Paul in Heb. ii. The same want of balance referred to above is manifested among two classes on this subject.

Because Jesus is clearly represented in the Bible as the second Adam or Head imparting *spiritual* life, and giving his flesh for meat and his blood for drink in order to its support, some ignore the *restoring* work of Christ, with as much earnestness as if Christ had no literal flesh and blood; as if he did not actually die, and through *death* destroy the Devil and *deliver* the captives. On the other hand some can only see the *physical* salvation, and belittle the Headship of Christ. Again I ask, Why not admit them both? Christ is the Restorer as well as Head, and these two parts of his work are so related to each other that to ignore either one mars the beauty of the whole. The ransom or price paid and the consequent work of restoring, came from the nature of what was lost, and only refers to the natural; but we can also see the beauty of using the natural terms by figures in relation to the spiritual life. To say that God "*as distinct from his Son*" raises the dead to natural life, because God raises the dead, is no more in harmony with facts, than to say that Christ is not the Saviour at all, "because we trust in the living *God*, who is the Saviour of all men, but specially them that believe." God is the Fountain and Christ the channel, from and through which *all* salvation comes.

The beauty and glory of the spiritual are not marred by the fact that Christ has a *double* work; but the *foundation half* of the gospel of Christ is lost sight of if his *death* is either belittled or ignored. There is reconciliation by his death, and salvation by his life. Rom. v. 10. It may be necessary to admit that there is a *double* to the *Atonement* as well as other features of God's plan, in order to keep balanced. One thing more let me say, that while we are seeking for truth it becomes us to be humble; occupying the position of learners and brethren, and not that of "lords over God's heritage"; but ever treating with tolerance and kindness all who cannot see what seems plain to us.

We are not infallible, and have found it necessary to *modify* some statements and opinions of the past, as a clearer view of God's plan comes to us. May we ever remember that for whatever of truth we have we are indebted to God the giver, through him who is the Way, the Truth and the Life. He *uncovers* his truth or *we* could not see it. Not unto *us* but unto *him* be all the praise. J. H. P.

OUR CALLING

Very few seem to realize the value of the Christian's hope and calling. If they did there would be less clinging to the lower blessings (even) of animal life, and less cause for the use of the hymn:

"Look how we grovel here below
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys."

Perhaps the emphasis the Bible lays upon our calling cannot be shown better than by reference to the *unity* of the Christian with Christ. This is taught in many ways. The vine and its branches (John xv.) is a beautiful illustration of the fellowship with Christ. In the figure of a house the "foundation" and "living stones" express a similar thought. The *Head* and other *members* of our body give the same general idea. The endearing name "Wife" is given to the church, and "They *two* shall be *one*" lays stress upon the truth we are teaching. Brethren beloved, have you ever realized the fullness of this fellowship, and that fellowship with Him is the basis of *our* fellowship one with another? The manifestation and evidence of this Divine unity is Love for the brethren.

We are too apt to think of ourselves in the relation of *servants* of Christ, instead of the nearer and dearer of brethren and friends. The service of these is the service of love. The exalted relation of the Christian secures him a share in all the promises made to Christ. In relation we are Sons of God, and Christ is our elder Brother, the First-born from the dead. This of course relates to the new life by resurrection, and to our present life as possessing the "*hope* of the glory of God." The Son is not the Father, but in an important sense *one with* the Father. "I and my Father are one" cannot mean one in person, but in fellowship—"the unity of the spirit," and hence Christ prays for believers: "That they *all* may be one *as* thou Father art in me and I in thee, that they also may be one in us. . . . AND THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM; THAT THEY MAY BE ONE EVEN AS WE ARE ONE." John xvii. 21, 22. This is the doctrine we inculcate in a nutshell. We are not speaking here of the mysterious doctrine of incarnation, but of the equally mysterious and important doctrine of *exaltation*. It was that we might *go up* and share his glory that he *came down*, and he *went up* as our Forerunner, and security. Is *he* Heir of God—"of all things?" Heb. i. 2. So are *we*. "If children, then heirs; heirs of God, and *joint heirs* with Christ." Rom. viii. 17. If we have fellowship in His sufferings and are made conformable unto His death, as a willing sacrifice, we will have fellowship in His glory. Comp. Phil. iii. 10 and 2. Tim. ii. 12. As His victory was by the cross so we must take the thorny road and overcome. Is He to come in glory? *We* also shall appear *with him* in glory. Col. iii. 3. Is He to have dominions and glory and a kingdom that all nations should serve Him? Dan. vii. 14. The same is given to the "Saints." Ver. 27. Is He to rule all nations? Psalm 2. He says, "To him that overcometh . . . . will I give power over the nations and *he* shall rule them . . . . even as

I received of my Father." Rev. ii. 26, 27. Is He both King and Priest? The "new song" is "Thou hast made *us* unto our God kings and priests and we shall reign on the earth."

Certainly the "crown," "throne" and "reign" mean far more in the Christian hope than many suppose. To be a *king* can mean no less than to exercise *authority*, and *priest* certainly implies the ministration of *mercy*. Were there no other reasons for it, we might from this know that the nations are to be ruled for the purpose of *blessing* them, and that even the dashing in pieces in judgment is that men may learn righteousness. Isa. xxvi. 9. His sufferings and temptations prepared him to be able to succor the tempted. Heb. ii. 18. So too, the thorny road they have walked, who are gathered out of every nation as members of the Christ of God, may serve to teach *them* how to sympathize with humanity in the struggle of life. Christ Jesus *himself* does not reach all humanity, but He will *through His "many members"* finish what He has undertaken, and by bringing God to man, bring man to God.

God has appointed a day in which He will *judge* the world in righteousness. So also "the *saints* shall judge the world." To judge is in one sense to rule. The judges of Israel were its rulers. "Behold a King shall reign in righteousness and princes shall rule in judgment." Isa. xxxii. 1. The world shall have what as yet they know not—a righteous government, in which the right will be duly appreciated and rewarded, and sin shall not go unpunished. The unity of Christ and the Church secures her a share in all His work. Surely our calling is "high" indeed. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was *faithful*," &c. Heb. iii. 1. Let His faithfulness encourage our hearts in all our weary work, and His success be the assurance of our rich reward.

J. H. P.

OUR NEW HYMN BOOK

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"The two great orators of antiquity differ widely from each other in the effect produced on their respective audiences. Cicero's hearers went away, saying, 'What a splendid oration!' Those who listened to the philippics of Demosthenes, forgetting the orator, thought only of their oppressed country, and with one voice exclaimed, 'Let us go and fight Philip.' The best preacher is not he who sends away his hearers pleased with him, and satisfied with themselves, but he whose hearers hasten to be alone with God, and with their own hearts, trembling at sin, and admiring the Saviour."—*Selected.*

"LOVE"

"Owe no man anything, but to *love* one another, for he that *loveth* another hath fulfilled the law. For this: Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, viz: thou shalt *love* thy neighbor as thyself. Love worketh no ill to his neighbor; therefore *love* is the fulfilling of the law." Rom. xiii. 8, 10. Our love to God and for each other should be such as to cause our life's service to him, and for the members of the body of Christ to seem to us even shorter, comparatively, than was Jacob's service for Rachel, who served seven years. But his *love* for her was so great, that it seemed unto him but a few days. Gen. xxix. 20. If we were nearer perfect in *love*, a life of service to God, in whatever way he might see fit to use us, would be to us a pleasant service, and well pleasing to him. I think if we would consider how great was his *love* for us, it would beget *love* in us. We would then be anxious to *love* him with all the heart, soul, strength and mind, also to *love* one another as he loved us, for we can do more in this way to please him than in any other one way. We can thus fulfill the spirit of the law, which we could do in no other. Brother, sister, did you ever meditate and think of God, one of whose main attributes is *love?* Yea, for God is *love*. Have you considered how great his *love* was and is for us? Has your heart not been made to leap for joy, as you have read some of the words, penned by inspired writers concerning the *love* of God for his children?

John it was who wrote much concerning *love;* hear him as he exclaims; (1 John iii. 1.) "Behold what manner of *love* the Father hath bestowed upon us, that we should be called the sons of God." Did you ever think of that? Called to be sons and daughters of the loving God, adopted into the family of God, and have Jesus as our elder brother, and with him share all the glories of the heavenly kingdom. Yes, friends, he that has given us Jesus, will, with him freely give us all things. Surely the apostle could say: "*Behold* what manner of *love*"; also God has manifested his *love* toward us, because he sent this only begotten son into the world, that we might live through him. "Herein is *love;* not that we loved God, but that he *loved* us." 1 John iv. 9, 10. Yea he *loved* us before we *loved* him. When we were without strength, when there was no arm to save; yea, in due time Christ died for the ungodly. "Thus God commendeth his *love* toward us, in that while we were yet sinners Christ died for us." Rom. v. 6, 8. Friends, here is manifested pure, unselfish *love;* when we were sinners, aliens from God, Christ died for us. Oh, can we not in part repay him by *loving* in return? Surely if we have his spirit we will *love* him, for love begets love. Can we not say with the Apostle Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the *love* of God, which is in Christ Jesus our Lord"? Rom. viii. 38, 39. Not only should we love God fervently, and be unseparable from that *love*, but we shall *love* those begotten by him; (through his Word of truth) this is a new commandment given unto us by Christ, viz: "that as he *loved* us we should *love* one another." John xiii. 35.

If we thus loved each other, it would be *love* indeed. If we had *love* one for another as Christ loved us, it would lead to the giving of our lives for each other if necessary, and that is what John says: "Hereby perceive we the *love* of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." 1 John iii. 16. True we are not thus tried, but if we were would our *love* enable us so to do? Has our *love* for each other reached the state of perfection which seems to be brought to light in the Word of truth? When we thus love, we will watch every word and action, lest we should offend our brother, for we would not hurt the feelings of any one whom we *love*. We should also by *love* serve one another. Service, when love prompts, is a pleasant service, and renders the most arduous task an easy one, and besides being a pleasant service to us, it is acceptable to God. If we thus *love* we can say with Paul: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same *love*, being of one accord, of one mind." Do you see the unity, brethren, that, Paul would have among us? He also says: "Let nothing be done through strife or vain glory." We should not be envious of one another, but in lowliness of mind, let each esteem others better than himself. Yes, if we cannot speak well of our brother, do not let us speak evil, for God will bring all things to light. "Look not every man on his own things, but every man also on the things of others: let this mind be in you, which was also in Christ Jesus."

Phil. ii. 1, 5. Do you not see that in exercising *love* we become more like Jesus? and surely this should be our highest aim. Paul further says: "That we are taught of God to *love* one another." 1 Thess. iv. 9. Peter says: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned *love* of the brethren, see that ye *love* one another with a pure heart fervently." 1 Pet. i. 22.

John says: "Let us *love* one another, for *love* is of God. And every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." 1 John iv. 7. Is *love* then not important? Think on these things, meditate on them, grow in *love*. For (says the same Apostle) "We know that we have passed from death unto life, because we *love* the brethren." How shall we know, John? Why, if we *love* the brethren. No doubt many of you have asked yourselves the *above* question, viz: "Have I passed from death unto life"—am I now while on trial, coming off victorious through Christ, so that I shall awake in his likeness, and not come into judgment [trial] again? is the idea. Well if you are, then you find an answer. Do you *love* the brethren fervently out of a pure heart? If you do, you have passed from death unto life, or so says John, and he is good authority. He also says (1 John iv. 12); "If we *love* one another, God dwelleth in us and his *love* is perfected in us. Hereby know we that we dwell in him and he in us, because he hath given us of his spirit." No doubt but this is the way in which his spirit bears witness with ours, that we are his children, and if children then heirs, etc. How very important then is *love* to each other. It shows to us in what position we stand with our heavenly Father, in fact, it is a test of sonship, for "If we *love* God, we must also *love* our brother; for if we *love* not our brother whom we have seen, how can we *love* God whom we have not seen?" *Impossible.* John says: If any man make such a claim, he is a liar. So, if we think we love God, and do not love our brother, we are only deceiving ourselves; for this commandment we have from him, viz., "that he who loveth God love his brother also." 1 John iv. 20, 21. Then let us who think we love God examine ourselves and see whether we love our brother; for in that we can make no mistake. And further, friends, "Let us *love,* not in word, neither in tongue, but in deed and in truth," keeping ourselves in the *love* of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21. If we have *love* to God and for each other, it becomes to us as well as to others an evidence that we have the spirit of God, for one of the first fruits of the spirit is love (Gal. v. 22); and not only is it a fruit, but *love* and faith form a breastplate, which signifies a piece of defensive armor, and it is necessary that we have on the whole armor of God, in order that we may be able to stand in the evil time; and it is also necessary that we be rooted and grounded in *love*, that we may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the *love* of Christ, which passeth knowledge, "that we may be filled with all the fulness of God." Eph. iii. 7-19. "And we know that all things work together for good to them that *love* God." Rom. viii. 28. Yes, all things. Whether for the present they seem evil or no, remember they will all work for our good, if—if what? why, if we *love* God.

Let us be sure, then, that we *love* him, and do not worry over trouble, knowing the result to us. Also, blessed are we who endure temptation, for when we are tried we "shall receive the crown of life, which the Lord hath promised to them that *love* him." James i. 12. Yes, it is for those who *love* him. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and will save them. The Lord preserveth all them that *love* him." Psalm cxlv. 18-20. Yes, friends, in this coming time of trouble (upon which we have already entered) he will deliver us from the snare of the fowler and from the noisome pestilence. "We shall not be afraid for the terror by night, ... nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday; . . . . there shall no evil befall us, neither shall any plague come nigh our dwelling, ... because we have set our *love* upon him, therefore he will deliver us." Psalm xci. Oh, yes! It is profitable in many ways to *love* the Lord. He has provided a place of safety during the day of wrath for every trusting, loving child of his. When we are tried, we shall receive the crown of life, and it is during this time that we shall all be tried; for he shall sit as a refiner and a purifier of silver, and purify the sons of Levi. Now, especially is it needful that we become more perfect in *love*, for, though we shall be tried, there is to be a place of safety from the strife of tongues, from all the trouble coming on the world, and as there is such a place, you may rest assured it is for those who love him. Hence, grow in *love*, and let us who put our trust in God rejoice. "Let us ever shout for joy, because thou defendest us. Let us also who *love* thy name be joyful in thee." Psalm v. 11.

"Let us who *love* thy salvation say continually, The Lord be magnified." Psalm xl. 16.

"For great peace have they who *love* thy law, and nothing shall offend them." Psalm cxix. 165.

A. D. J.

"THY KINGDOM COME"

Some say this petition was answered on the day of Pentecost, when the church of Christ was founded. Others tell us that the kingdom keeps coming as obedience to Christ increases, and still others are looking for the kingdom to come in connection with the return of our Lord.

There is doubtless some good cause for this variety of opinion, and we apprehend that the facts or testimony used in favor of them may be more harmonious than many suppose. That the church of Christ is called the Kingdom of Heaven and of God in the New Testament is clearly a fact. When Christ says: "On this Rock I will build my *church* . . . . and I will give unto thee the keys of the *kingdom* of heaven." Matt. xvi. 18, 19. He evidently uses the terms church and kingdom interchangeably. In the parables of Christ in referring to the work of the development of the church he calls it the Kingdom. They who heartily submit to the authority of Christ are said to have been "translated into the kingdom of God's dear Son." Col. i. 13. And yet the "rich in faith" are only "*heirs* of the kingdom which God hath *promised* to them that love him." Jas. ii. 5. And they that "*add* to their faith" all the graces of the Spirit shall have an abundant *entrance* into it. 2 Peter i. 11.

These are all harmonized to our satisfaction by the principle that what is to be and is being developed is spoken of as already existing. God on account of the certainty of his promise "calleth those things that be not as though they were." Rom. iv. 17. From the many evidences we draw the conclusion that the church now is this Kingdom in embryo, and the future kingdom is the church perfected—glorified. Christ is its Head, and glorified, is a sample of what the whole Body is to be in due time.

Christ in another figure is the Foundation—the "Spiritual Rock"—*laid* in Zion, when he entered upon the higher, the spiritual life at his resurrection. From him to men flows the power by which they can rise from this earthly to a heavenly life. Each Christian is a stone in the heavenly temple, and since Pentecost is the period of fitting the stones for their proper place in the building, God's kingdom, the position occupied will be just what we are fitted for.

Now is the time for quarry work. During this period of getting the stones ready, the building does not *actually* exist, but is the grand *ideal* of the architect; but when all the stones are prepared, his ideal will be realized and manifested.

The kingdom exists now in mystery, but after the glorification of the Church, there will be a "manifestation of the sons of God" (Rom. viii. 19)—"an *appearing* with Christ in glory" (Col. iii. 4)—as foreshadowed by the transfiguration. Till then it can never be said, The kingdom of God has come. It may be appropriate to speak of it as *coming* while it is being developed, because the causes are at work which will bring it about.

When the Foundation was laid it had reference to the outcome, and all true Christian work has reference to the same thing, and may draw its inspiration from the certainty of success. For this cause, doubtless, Christ taught his disciples thus to pray. The return of Christ and the coming of the kingdom are related to each other as elements of the Christian's hope, and are used invariably in the Bible as motives to holiness and perseverance. "Seeing ye look for such things be diligent that ye may be found of him in peace without spot and blameless." 2 Pet. iii. 14. "What manner of persons ought ye to be in holy conversation and Godliness?" Ver. 11.

"He that hath this hope in *him purifieth* himself even as *he* is pure." 1 John iii. 3.

A proper view of God's plan of working by ages can not militate against faithful use of present opportunities, but it will serve to balance our efforts and expectations, and afford

us great comfort in the assurance that Father is at the helm, that he loves mankind better than we do, and that "all things work together for good to them that love God, to them that are the called according to his purpose."

We would carefully distinguish between "*God's* kingdom," and the "kingdoms of *this world.*" The former is to be a *ruling power*, the latter are to be made subject to it. Satan's kingdom rules the world now; Christ's kingdom will soon take its place. Under present rule the nations are cursed. under the coming kingdom the nations are to be blessed. And "all the ends of the world shall remember and turn to the Lord." Psa. 22. This shows the proper relation of the two petitions: "Thy kingdom come" and "Thy will be done in earth." The destiny of the world depends on Christ's kingdom.

During the period of the development of the church, Christ exercises authority *over* it, and to recognize his Lordship and obey him are conditions of eternal life, and of a place in his kingdom, but when the kingdom is "set up" and manifested, he will exercise power over the nations *by his church.* Now is the suffering, then the glory. "If we suffer we shall also reign with him." Not only for our own sake, but for the sake of all, shall we not heartily unite in the prayer:

"Thy kingdom come?" J. H. P.

TESTIFIED

Paul declares that there is one mediator between God and men—the man Christ Jesus, "who gave himself a ransom for *all*, to be testified in *due time.*" 1 Tim. ii. 5, 6. How few of the Gospel Church are prepared to receive such teaching with any degree of complacency; yet it is a glorious truth, and when rightly understood is the cause of rejoicing, because of the goodness and love of our Heavenly Father. Opposition to the thought, as it is now understood and advocated by quite a number of Bible students, comes in consequence of a misconception of God's plan for showing his love to the world. It is so hard for us to comprehend and accept new ideas, especially when they are of a religious nature, and directly opposed to all we have been taught and have accepted from our childhood up. To testify is to give testimony for the purpose of communicating to *others* a knowledge of something not known to them. Jesus Christ gave himself a ransom for *all*, and *it* is to be TESTIFIED in *due time.*

That he gave himself, or is a "propitiation *for our* sins," has been testified to *us*, "and not for ours *only*, but for the sins of the *whole world*" (1 John ii. 2), has been made known to comparatively few. "In *other ages*, it was not made known unto the sons of men as it is *now* revealed unto his holy apostles and prophets by the Spirit; that the *Gentiles* should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii. 5, 6.

Then why should it be accounted a heresy to teach, that, in a future age, the millennial reign of the kingdom of God—the *nations* will be taught that Jesus came to manifest God's love to the world?

What peculiar sanctity has there been in the *few* who have had more or less knowledge of truth, more than in the many billions, who have not heard?

Paul writes: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for *all men*—for kings, and for all that are in authority—that *we* may lead a quiet and peaceable life, in all *godliness* and *honesty;* for this is good and acceptable in the sight of God, our Saviour, who will have *all* men to be saved and to come unto the knowledge of the truth." 1 Tim. ii. 1-4.

Knowledge of *truth* is *light*, and Christ is "the true *light*, to lighten *every* man—high or low—that cometh into the world." John i. 9.

What would be thought of parents who would educate a part of their children for good positions in the world, and so arrange matters that the rest could not be thus educated, and then *punish* them for not knowing what had been made impossible for them to learn? Now, *this* has been and *is* just the exact condition of the world. A few have had opportunities to gain knowledge of truth, while the *large majority* have not.

In one sense, God is the father of the whole human race, and all must admit that had it been in harmony with his *plan*, he *could* have educated every one of them in the past; but the fact that he *has not*, shows that the *due time* has not yet come.

Is it not reasonable, that a God who *is love*, and no respecter of persons, and a kind and loving father, should provide for the education of every individual who ever came into the world? "The children ought not to lay up—provide—for the parents, but the parents for the children." 2 Cor. xii. 14. So far, they have had neither instructors nor fathers in Christ. 1 Cor. iv. 15. Yet Jesus says: "It is written in the prophets, and they shall ALL be taught of God. Every man, therefore, that hath *heard* and *learned* of the Father, cometh unto me." John vi. 45. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Is. liv. 13; Jer. xxxi. 34.

Many will say, But they have all had some idea of *God* through the works of *nature*, if nothing more:—"And as many as have *sinned* without law, shall also *perish* without law." Romans ii. 12. But it will be noticed that v. 16 says: "*In the day* when God shall judge the secrets of men, by Jesus Christ, according to my gospel," showing that a knowledge of Christ is necessary.

"The devils believe there is one God and *tremble.*" James ii. 19. "But there is *none other name* under heaven given among men whereby we must be saved" (referring to the name of Jesus). John iv. 12.

"Whosoever shall call upon the name of the Lord shall be *saved.* How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not *heard?* and how shall they hear without a *preacher? Faith* cometh by hearing, and hearing by the Word of God." Rom. x. 13-17.

"And this is life eternal: that they might know thee, the only *true* God, and Jesus Christ, whom thou hast sent." John xvii. 3.

It seems so difficult to grasp fully the idea that in all past ages God has only been choosing a *few* to occupy the position of kings and priests—rulers and teachers—to reign with Christ in the millennial age; yet it is the main line of thought running through the Scriptures, in types and positive statements, from Genesis to Revelation.

Seeing that it would not be difficult to understand that, while the "few chosen"—the "elect" taken out of the Gentiles (*Ethnon*—nations), Acts xv. 14—have been receiving their *education* by giving themselves wholly to studying the Scriptures of truth, "which are able to make wise unto salvation" 1 Tim. iv. 15, 16; 2 Tim. ii. 15; 2 Tim. iii. 15); and were being led into all truth by the spirit of truth, the *many* have had little or *no* knowledge of God and Christ. "They were suffered to walk after their own ways." Acts xiv. 16. But their opportunity will come *afterwards.* Acts xv. 16, 17.

Surely the "narrow way" leading to the "royal priesthood" (1 Peter ii. 9), is a *difficult* way, and *few* have ever found it, and they will in *due time* receive the "*crown*," because they have *pressed forward* along the line toward the *mark*, for the prize of the *high calling* of God, in Christ Jesus. Phil. iii. 14. For the *joy* that was set before them of testifying to the nations that Jesus Christ "gave himself a ransom for *all*"; "that God so *loved* the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Jesus says: "I pray not for the world, but for them thou hast given me, that *they* may all be *one.* As thou, Father, art in me, and I in thee, that they also may be one in us; that the *world* may believe that thou hast sent me." John xvii. 9-21.

Under the *law*, when they came to reap their harvest (Lev. xxiii. 10), a *sheaf* was taken as a wave offering—the *first fruits* of the harvest—typifying Christ. 1 Cor. xv. 23. Fifty days after, two wave loaves were brought out, the *first fruits* unto the Lord—v. 17—a type of the "body" of Christ, chosen and perfected by the Holy Spirit, given at Pentecost.

"Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures." James i. 18. "The first fruits unto God and the Lamb." Rev. xiv. 4. Then there must be other fruits—other creatures—to follow. As in the type, after the first fruits were taken out, the field of grain was not *destroyed*, but *harvested.* The *chaff* was thrown away in *both* cases.

"If the first fruits be holy, the lump is also holy." Rom. xi. 16.

"We who have the first fruits of the Spirit, are waiting for the adoption." Rom. viii. 23.

"The earnest expectation of the creature (*Ktisis*—whole creation) waiteth for the *manifestation* of the sons of God." Ver. 18; "because the creature itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Ver. 21.

The evidence is abundant, that we are at brink of the time spoken of: "And I will shake all nations, and the *desire* of all nations shall come," Hag. ii. 7: transferring authority from Satan's kingdom, to the kingdom of God. "*Then* all the kindreds of the nations shall worship before thee." Psa. xxii. 27. "Then, the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. And a *high* way (not a narrow way) shall be there, and a way, it shall be called the way of holiness; the *unclean* shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.

B. W. K.

THE DAY OF JUDGMENT

Very confused notions are held by many as to the work of judgment in the future age. The popular idea on the subject being something like this:

The Father, robed as a judge, with silvery hair, and stern aspect, is seated on a great white throne. By his side stands the Saviour with loving eyes and pleading face. The world of mankind is marshalled before him. They come up in close ranks, and with down-cast faces toward the Judge. The very large majority are addressed by him in a voice of thunder, and ordered to depart toward the left. Trembling with despair they hurry away, and are at once seized by a guard of demons, and are swiftly dragged, shrieking with terror, down, down, down. In the advancing crowd, there comes now and then *one*, who is at once recognized by the Saviour as a true christian; introduced to the Father as such; who with modulated voice welcomes him to the right hand; where he is immediately crowned, and seated with the angels to view the remainder of the solemen scene. This separating work to continue until all who have ever lived have passed the tribunal; the whole period of time occupied being something less than 24 hours, thus constituting "the day of judgment."

While some features of this picture are drawn from symbolic Bible imagery, the conception as a whole is very far from being a scriptural one. As to the gathering of the world before the Judge in a kind of military review, and the immediate separation of the classes, while it is the likeness in the figure, it is of necessity as far from the real, as a type is from its antitype.

THREE GREAT PERIODS OF SEPARATION

are, we think, clearly revealed in God's Word: "The separation of the chaff from the wheat." Matt. iii. 10, 12; "the tares from the wheat," Matt. xiii. 37. 43; "and the sheep from the goats." Matt. xxv. 31.

The first separation is in the past. Jesus himself, while on earth, thoroughly purged the floor of the Jewish house, gathered the wheat into the Gospel church, and cast the chaff into a fire, which, culminating at the destruction of Jerusalem, burns even yet against the Jew. So far from marshalling that nation in rank and file before him, they were not even aware of the test then made, and were condemned because they *knew not* the day of their visitation.

The second great separation was due to take place at the end of this *aionos* [age] i. e., closing period of the Gospel dispensation. This work has actually been going on in our midst, and the world and worldly church know nothing of it. So in the last great harvest in the age of judgment, God's truth, the two-edged sword, will quietly, but surely, do the dividing work; and that Word not spoken but written, will plainly manifest the sheep and the goats.

THE TERM "DAY"

in Bible times was frequently used as now, to cover a long but definite period; as for instance: "The *day*" in which "Jehovah God made the earth and the heavens." Gen. ii. 4. "The *day* of the temptation in the wilderness." Heb. iii. 8. [40 years]. "The *day* of salvation." 2 Cor. vi. 2. [Gospel age].

As to the period comprised in "the day of judgment," if the student will but faithfully use a reference Bible or a concordance, and find the *amount* and *kind* of work to be accomplished "in that day," he will soon be glad to accept of Peter's explanation of it, that "one day is with the Lord as a thousand years;" and believing the Revelation of Jesus Christ, rejoice in the promise there given, to "reign with him a thousand years." As to

THE KIND OF JUDGING

which is to be carried on, we must consult the Word if we would get the truth. Turning to the book of "Judges," we find that after the death of Joshua, the Israelites forsook Jehovah, and worshipped Baal. To bring them to their senses, their enemies were allowed to triumph over them. When they repented "Jehovah raised up *judges;* who delivered them out of the hand of those that spoiled them." For instance, "When the children of Israel cried unto Jehovah, Jehovah raised up a *deliverer* Othniel. And the spirit of Jehovah came upon him, and he *judged* Israel, and went out to war, and prevailed, and the land had rest for forty years," until Othniel died. Thus it continued through the period of the Judges until Samuel, who "*judged Israel all the days of his life.*" When Samuel had grown old, the Elders of Israel asked him for "a *King* to *judge us* like all the nations." 1 Sam. viii. 5, 20.

A *judge*, then, in those days, was a person eagerly sought after; a *ruler* to be desired; who would deliver his people from oppression, administer justice to the wronged, and bring peace and joy to those over whom he exercised authority.

The world, and even the church, at the present time, led astray by an unscriptural theology, puts far away the idea of Christ's *presence* to judge [rule] the world, as something to be dreaded by all. Not so the Heaven-inspired prophets of old. To them it was the one grand and glorious epoch for which, as Paul said, "creation groaneth." Listen to David and the sweet singers of Israel, in the first psalm sung, by the first divinely appointed choir, at the home-bringing of the ark.

Let the heavens be glad,
And let the earth rejoice:
And let men say among the nations, Jehovah reigneth.
Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the PRESENCE of JEHOVAH.
BECAUSE HE COMETH
To JUDGE THE EARTH.
O give thanks unto Jehovah,
For he is good,
FOR HIS MERCY ENDURETH FOREVER.

We might multiply quotations like the above, but they ought to be familiar to the faithful student of the Word.

WHY

did "all the holy prophets since the world began" long for "that day" when the anointed should be present to rule, to reign, to judge?

WHY

does all christendom of this age shrink at the bare mention of that day?

IN "THE DAY OF THE LORD,"

as in the days of creation, there is an evening and a morning. So the Jews kept their time: beginning their day with evening. It is God's order. First the cross, then the crown. The night was forty years long to the children of Israel. To the Gospel church it has been many centuries. So the nations in the coming age must first run the race before they receive the prize. They have not been on the race course—the narrow way—yet. And during their trial, as in ours, there must be "weeping for a night, but joy cometh in the morning."

Many who have failed to "*search* the scriptures" as commanded have seen only this night of darkness; and it has hung before them like a funeral pall, cutting off the light of the glory beyond.

A DARK NIGHT

is indeed closing over a sleeping church, and a blind world; during which many woes will be poured out upon them. But when they have well learned the lesson of obedience *through suffering*, as all past overcomers have, they will reap the blessed reward.

The day of judgment, then, divides itself into two parts. First, a "time of trouble" during which the nations will be subdued, and humbled, and taught the lesson of Nebuchadnezzar their type, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Secondly, a morning, in which the Sun of Righteousness will rise with healing in his wings; driving away the mists of ignorance and superstition; destroying the miasma of sin; and bringing light, and life, and love, to the downtrodden sons of men.

During the first named period, such scriptures as the following have a fulfillment:

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [Symbolical of a spiritual night]. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa. xiii. 9, 11. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted . . . . come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psa. xlvi. 6, 10. How does he make wars to cease? Evidently by the "desolations" above mentioned. The nations will be so satiated with bloodshed: and by bitter experience will so realize the misery of injustice, and oppression, and sin, that they will loathe themselves and their ways, and will willingly turn and seek for purity and peace. But to produce this effect the command will first go forth: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come forth:

BEAT YOUR PLOWSHARES INTO SWORDS,

and your *pruning hooks into spears:* let the weak say, I am strong." Joel iii. 9, 10. The dreadful lesson of the exceeding sinfulness of sin will be learned in time, and well learned, for, "thy people shall be willing in the day of thy power." Psa. cx. 3. Then, after they have been brought to a condition of willingness to let "this man reign over" them, we find as a result of his judgeship," they shall

BEAT THEIR SWORDS INTO PLOWSHARES,

and their *spears into pruning hooks:* nation shall not lift up sword against nation, neither shall they learn war any more."

The preceding verses tell us when this blessed time will come, and also other events in this glorious day of Christ's presence, as Judge over all the earth. "It shall come to pass in the last days, that the mountain [government or kingdom] of the LORD'S house [Temple: which Temple *ye* are. 1 Cor. iii. 17.] shall be in the top of the mountains [great kingdoms of earth], and shall be exalted above the hills [lesser kingdoms]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the MOUNTAIN of Jehovah, to the HOUSE of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the glorified Temple] shall go forth the *law*, and the *word* of Jehovah from Jerusalem" [restored earthly Jerusalem and her priesthood. xxxiii. 20, 21]. We now quote Psalm xcvii:

"Let the earth rejoice; let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment [justice] the establishment of his throne.
A fire goeth before him,
And burneth up his enemies round about,
His lightnings [truth] enlighteneth the world:
The earth [nations] saw and trembled.
The hills [earthly governments] melted like wax at the *presence* of Jehovah.
At the presence of the LORD of the whole earth.
The Heavens [immortalized saints in heavenly places] declare his righteousness, *and all the people see his glory.*
Zion heard and *was glad:*
And the daughters of Judah *rejoiced,* Because of thy JUDGMENTS, O Jehovah."

In view of the glorious prospect before the church and the world, can we not join the prophet in the closing words?

"Light is sown for the righteous.
And gladness for the upright in heart.
Rejoice in Jehovah, ye righteous; and give thanks at the remembrance of his holiness." W. J. M.

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"THE DAY OF THE LORD"

(Continued)

We now come to the consideration of the *church's* condition during this period of trouble. We have seen that "great and terrible" things are coming upon *the world*—overturning of all governments, law and order—utter wreck of society. Will the church go *through* this "time of trouble such as was not since there was a nation?"

The answer, to be understood, must recognize two classes of Christians as being IN THE CHURCH now and during the gospel age, viz., the very few entirely consecrated ones who have "the *same mind* which was also in Christ Jesus," *i. e.,* a mind or desire to do only the *Father's will;* those in whom his word abides so that they "bring forth much fruit"—"meekness, patience, godlikeness, brotherly-kindness, charity," etc.—(Gal. v. 22.) These are the *"little flock,"* "the sanctified in Christ Jesus, who have their fruit unto holiness." This small part of the living church will be found *watching,* and are told that, if they do so, they will *"escape* all those things coming on the world." We understand that the escape is effected by their being "caught up to meet the Lord in the air" (1 Thess. iv. 17); yet that their taking will be unseen by the world.

While the few *"escape,"* the majority of professing Christians, sincere, earnest, zealous, in *their way* though they be, are yet, on their own profession, not *entirely* consecrated, and do not wish to be. They are willing to take the Lord as a partner and defer a little to his wishes in their acts of life. The partnership is composed of Christ, *the world,* and SELF; and these three modify the life and bring it to a "luke-warm" condition. But to cast out the world and to debase self, so that the only controlling power is Christ, is to break up all partnership, and brings to the condition Paul expresses: "For me to live is Christ," because Christ reigns supreme.

This class will be overtaken by the "day of the Lord" unprepared. Because, "overcharged with the world, self, and the cares of this life," they are not watching, and are therefore taken *"unawares,"* and as in a *"snare"* (see Luke xxi. 34-35), "and they shall *not escape.*" This class, sometimes called "carnal-minded, babes in Christ;" are blessed in this great trouble; for, though the love of Christ does not constrain them to *entire consecration* because of the great strength of the world and self, yet, when put into this "furnace" of trouble, the miserable dross will be eliminated, their eyes relieved of worldly blindness and anointed with truth that they may truly see; their garments, too, which have become so torn that "the shame of their nakedness appears:" and, spotted by the flesh and soiled by contact with the world, these, with much anguish and pain, shall, during this "day of wrath, *wash* their robes and *make them white* in the blood of the Lamb," and "the Lamb in the throne shall feed them."

When Christ is enthroned, has "taken his great power," and commenced his reign as earth's new King, these judgments of the "great day of wrath" are the first acts, the first evidences to the world that the "Kingdom of Heaven," composed of Christ Jesus and his overcoming church, above referred to, has been established or "set up." When thus enthroned, the Bride (the "little flock") *is with him.* Who? "They that are with him are *called* and chosen and faithful," and "In righteousness he doth judge and make war." Jesus promised "To *him that overcometh* I will give to sit *with me* in my throne."—"I will give him *power over the nations.*"

David shows the position of the *saints* or *overcomers* to be with Christ *in* POWER. (Ps. cxlix. 79): "This honor have all his *saints*—to execute the *judgments written.*"

It is then, while the "little flock," the "Bride," the *"overcoming* church," is thus enthroned with Jesus, and while she is inflicting the judgments written, and while the other class of Christians in the church, the carnal-minded ones, left in the world are "washing their robes," that the Lamb feeds *them* with truth, and *leads them* (some quickly, others more slowly) unto living fountains of water, bringing, finally, as many as *will be led,* to the heavenly condition, beyond all tears, pain and sorrow, receiving them into his eternal home: and so we see them (Rev. vii. 14) "clothed in white robes and palms in their hands:" and we are told: "These are they that

came out of" (*Gr.*, after or through) "*the* great tribulation, and have washed their robes," etc.; "Therefore are they before the throne and serve God in his temple."

High honor to be a servant in God's temple; but not so great as to be "*the temple*" itself. Glorious position *before* the throne; but not so highly exalted as the "Bride" *in the throne*. Grand to be overcomers of the world, and to carry a palm in hand, even by coming through "the great tribulation:" but not so grand as to be accounted *worthy to escape* and to be *crowned* a conqueror by the Kings of kings.

"The King's daughter ["the Lamb's wife"] is all glorious within; her clothing is of wrought gold; she is brought unto the King in [white] raiment of needlework;" and who will say that her garments are not more grand than those of "the virgins, her companions, who follow her," though they also be clothed in "robes *washed white*"—though they also be brought before the King with gladness and rejoicing? (Ps. xlv. 13.)

But though the "little flock" escape the great tribulation coming on the *world*, there is *another* tribulation coming also *in* "the day of the Lord." It comes before the translation of the overcomers, and is a furnace into which *the church*, wheat (true and false, whether advanced Christians or babes in Christ) and tares (hypocrites)—*all* go into this trial. Of this Paul says, "The fire will try every man's work of what sort it is."

Every believer in Christ is represented as a builder putting up, from the materials furnished in God's Word, a "holy faith and holy life," all assistance and direction being furnished through the Spirit.

Some are building with gold, silver and precious stones—truth; others with hay, wood and stubble—errors;—both build on the *rock—Christ Jesus;* both have a foundation in the rock. The *tares* (hypocrites) know not the rock, and build on the sand. In this illustration by Paul, the two classes of Christians are distinctly seen: the little flock, who have built wisely of truths, the fire of that day does not affect—they receive the reward promised to overcomers; those whose building is burned lose the high calling (the bride's position) though "they themselves be saved yet as by fire."—1 Cor. iii. 11-15.

The same trial of the *church* is shown in Ps. xci. We understand the trial to come through the rise of *infidelity*, which will so shake and shatter all religious beliefs, as to expose the multitudinous *errors* and burn them (errors, "wood, hay, stubble") up, leaving as the representatives of Christianity those who hold *the truth* ("gold, silver," etc.), the "little flock" who, we believe, will shortly after be translated.

This psalm vividly describes, under the symbols of "pestilence, snares, terrors, arrows," etc., the enemy which assaults the church.

Infidelity is already as a pestilence, a miasma abroad throughout the world. It is in the store room, the street car, on the railroad, in the newspapers, in the Sunday schools and in the churches. Everywhere, as a pestilence, it goes suiting itself to the various surroundings. It is in the street outspoken, in the paper a joke or a side cut at Christianity, in the Sunday school and pulpit it is toned down, yet none the less powerful, as it suggests that it is not best to think of the seeming incongruities of Jonah and the great fish, or Samson, or Joshua and the sun. Another form of this pestilence is lack of faith and trust in the promises of God. The promises are quoted in prayer, etc., yet a fulfilment is seldom expected. The doctrines and traditions of men are sought and accepted more readily than the Word of God. There is a form of godliness without the power. It is really unbelief. ("When the Son of Man cometh, shall he find faith on the earth?")

Yes, infidelity is systematically and rapidly undermining the confidence of the most enlightened, in sacred things, and its power and influence are increased by the fact that so very many of the doctrines which it assails are really *false*—"wood, hay and stubble." But as one doctrine after another which once they held sacred is torn to shreds, they begin to doubt all, and are in danger of throwing away truths as well, so great is their disgust.

Some will be taken as in a "snare." All who are not *watching* and who have not the *light* of God's Word upon the pathway in which they tread, will be ensnared by the strong arguments and deep-laid plans of error. It is only the faithful and trusting that shall be unharmed, those who can say "He is my refuge and fortress, my God, in Him will I *trust*."

They only will stand "the arrows." ("The wicked shoot out arrows, even *bitter words*.") The scoffs and derision which will attach to all who will then claim to bear the name of Christ, will be too much for many. It will pierce and wound them and cause them to retire, unless they have for a shield and buckler God's *truth*. (v. 4.) Only a clear and harmonious understanding of God's Word (the truth) will enable us to withstand the various and powerful attacks of this time.

The apostle foresaw this time and warns us of "the evil day." (Eph. 6:11-12) "Put on the whole armor of God that you may be able to stand against the *wiles* of the devil," for we wrestle not against flesh and blood, &c. "Wherefore take unto you the whole armor of God that ye may be able to withstand in *that evil day*." It is a day more for defence than aggressive warfare—*withstanding*.

Paul describes the whole armor; have *you* taken it? Are *you* wearing it now? Unless you have it on *you* are not prepared for the "evil day" into which we are now entering. Some have one part of this armor and some another. Few have it all. There are few who can not add to their defensive preparation. Some Christians have caught the end of the girdle of truth, wrapped it about them and started with the sword (the Word) to attack the powers of darkness. These are they who have only the intellectual, and not the experimental, knowledge of the Word of truth. Stop, brother, put on the *whole armor*, You will need the *helmet* of salvation (the acceptance of Christ's atoning work), the *breast-plate* of righteousness, (experimental religion), and a *shield* of faith and trust, else you may be pierced by many an arrow. And do not neglect to have "your feet shod with the preparation of the gospel of peace"—meekness, gentleness, patience, long suffering, love, lest you soon become weary in the rugged way. Others put on the breast-plate and helmet and shield, but lack the girdle and sword. They feel prepared for every thing and spend all their time polishing and admiring their armor. These are they who accept of the salvation offered by our Lord and rejoice in it, but who have *little or no intellectual knowledge* or understanding of the matter. They believe, but scarcely know *what* or *why*. They see no necessity for anything but a *thread of truth* for a girdle, and therefore do not seek to *grow* in knowledge of the *truth*. The *sword*, the Word of God, they know little about; it is heavy; they cannot handle it easily—they see little use for it. They used it a little to assist in putting on their breast-plate, but since that it lies idle. Stop, brother, sister, that armor might do you good under some circumstances, but it will not do in this "evil day." The battle will weary you, and you will faint in the way if you have not the *girdle* of truth (a sustaining strength derived from an understanding of the Word) to brace and strengthen you. You may have ever so large a *shield* of faith and other armor, but you cannot do without the *sword* (the Word). Te enemy will attack you and *take away* your *shield* and other armor unless you have the sword to defend them.

Yes, friends, we need the whole armor if we would stand. If you have it complete—*head and heart* religion—then you will be of those described as being "able to quench all the fiery darts [arrows] of the wicked." "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." (Psa. 91:7) Though thousands of Christians, and ones in whom you had rested much confidence, fall at your side, yet, so armed with the panoply of God, nothing can compel you to doubt the presence and power of our Lord.

Even now many begin to fall. Already *errors* are beginning to raise their heads and taunt with "bitter words" the truth, errors, which if it were possible, would deceive and ensnare *the very elect*.

Think not that *you* will not be shaken, that *your faith*—shield—will not need to be defended. "The fire of *that day* shall try every man's work of what sort it is."

"Who shall be able to stand?"

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the prize."

This fall of Christianity, religious influence and restraint, and the rise of infidelity, prepares the way and is the door by which the trouble upon the world (which quickly follows this upon the church) is introduced. They both are parts of the trouble of "the great day of God."

B. I have called as we arranged, to continue our talk, and would like if you are at leisure to inquire concerning the reconciliation of God to man. How can he be said to have become reconciled to the world if he *always* loved the world?

A. I am always glad to talk on these precious subjects, and always have leisure for them. Let me in answering your question, ask you, What work did Jesus come to do?

B. He came to make atonement for the sins of the whole world.

A. I hope you get the force of the word atonement. Mr. Webster defines it as meaning, not only satisfaction for the debt incurred, but also reconciliation between the offended parties—an at-one-ment, as the word indicates. Two persons can only be entirely *at one* when in perfect harmony of mind and will. Man broke God's righteous law and though the debt incurred has been paid by his substitute, yet having degenerated morally, mentally, and physically, he is not inclined to be in harmony with God. As "God is of purer eyes than to behold evil," sin became a barrier between God and his creatures, interrupting communion and fellowship—and though still loving mankind, God hates their sin.

As sin led the first sinners to hide from God's presence, so it has ever since tended to separate them, and thus we see God and the sinner arrayed as opponents—God, from his very purity and holiness, the opponent of sin; man from the degrading influences of sin, the opponent of holiness.

The means by which these opponents are again brought together and into harmony and communion, is called in Scripture—*reconciliation—atonement.* As we saw at our last interview, God was not reconciled by permitting his *mercy* to overrule his *justice,* thus excusing sin, but by providing Christ as the sinner's *substitute,* so that "You who were . . . . *alienated* and enemies in mind by wicked works, hath he *reconciled* in the *body of his flesh* through DEATH." (Col. i. 21) So we see that the reconciliation is complete from God's standpoint ever since Christ made "reconciliation for iniquity," (Dan. ix. 24) in his *death.*

And now, God makes overtures to the sinner, sending word by his apostles, telling how he was reconciled to them all, and beseeching them to return to fellowship and communion with him. But while God *is now reconciled,* man, except the "little flock," is not *at one* with, or reconciled to God.

B. You say that only the "little flock" are reconciled to God; how does this harmonize with Paul's statement that "God was in Christ reconciling the *world* unto himself"—not the little flock only.

A. If reconciling and making *at one* means the bringing into perfect harmony of mind and will, it must be evident to you that only the little flock are yet so reconciled to God's will and to God's way as to *prefer it* to their own, consequently only these are perfectly *at one* with the Father. The saints only can truly say: "We have received the *at-one-ment.*" (Rom. v. 11) We and our Father are in full harmony and communion.

B. Do you hold then, that the *reconciling* of the *world* is a future work?

A. I do: *We* who are now reconciled, have now "committed unto us the ministry of reconciliation." As soon as fully reconciled ourselves, we join with God in telling the *world* of his love and "reconciliation to them by the death of his Son." We are thus "ambassadors of God. As though he besought through us," we call "Be ye reconciled to God."

As many as have ears to hear may hear, but our work of proclaiming this grand message does not end with this present life, for we find that in the new heaven and new earth (next, or Millennial age), we, as the Bride of Christ, carry on the work of ambassadors, for then "The Spirit and the Bride say, Come."—Rev. xxii. 17.

B. If you believe in the full reconciliation of the world, does it not amount to Universalism?

A. No. I think not, although I do expect that the majority of the race will ultimately be saved to the lesser salvation. That the *benefits of the cross* to mankind are as *far-reaching* as was *the curse of sin,* is certainly Paul's argument in Rom. v. 15, 16, and 20, 21. And where sin reigned unto death, grace (God's favor in Christ.) did much more abound. And as by *one man's* (Adam's) *disobedience,* many were made sinners, and death passed upon all; so also by one man's (second Adam's,) *obedience* ("He was obedient even unto death,") the world is justified unto life, or may live again.

B. But to be justified to life by Christ would not imply reconciliation to God, would it? Are they not simply brought back to natural life by Christ's death, and will they not be resurrected in exactly the same condition of mind and body as when they died?

A. You seem to forget that mankind lost more than we now as natural men possess; you are correct in saying that Christ's death justified their return to *natural life only*: But what is *perfect* natural life? It has been enjoyed by but one of the race thus far, the first Adam. He was created *perfect* and *upright.* He was perfect *mentally* and *physically,* but when sin entered, it robbed him of those perfections and his posterity all partake of this degeneracy, so that now man is "prone to sin as the sparks to fly upward," and even when "begotten by the word of truth," he finds "a law in *his members* (his fallen humanity,) warring against the law of his mind, so that the good he would do, he does not do, but that evil which he would not do, that he does." (Rom. vii. 7, 19.) If then all since *Adam* are more or less depraved, his is the only sample of *our nature* undepraved. He was the *natural man.* Our condition is imperfect and *unnatural.* It is to this condition of perfect natural life, that Christ's death enables *the world* to return.

B. Will they rise from death perfect men like Adam?

A. By no means. Probably they will not rise maimed, blind or otherwise deformed, but with that degree of life which we *now term* health, yet they will not be *perfect beings,* for it requires all of the Millennial age to accomplish fully the work of "restoring all things." It is therefore the restitution age, or "times of restitution." The one who restores is the Second Adam—Head and body—"The Christ." The fall was gradual, and the restoring will be gradual also. A prophetic symbolism referring to this work, says: "The leaves of the trees were for the *healing* of the nations"—teaching that the healing is a gradual work.

B. Then will all men be thus restored?

A. It will be the *privilege* of all men to go in and possess all that was once enjoyed by Adam, except those who in the present life have committed the unpardonable sin. But from Rev. xx, 7-9, we have reason to believe that *all will not* even then, when God's love is fully manifested; when the knowledge of the Lord fills the whole earth, and when the paths of righteousness are so plain that "The wayfaring man though a fool, need not err therein." (This is not the case now, you know.) Some even under such favorable circumstances *will not* avail themselves of the *privilege* to become *reconciled* to God, but prefer sin—such die the *second death.* But then unlike the present time, the sin of one will not be permitted to sink others as well as himself, but "The soul (person) that sinneth *it shall die.*"

B. You said that Adam was the only example of a perfect man? Was not Jesus as perfect a man (in his human nature) as Adam?

A. Jesus was undefiled, being "born not of the will of the flesh, but of God"—"begotten of the Holy Ghost," he was uncontaminated by sin.—"Holy, harmless, undefiled, separate from sinners," yet, in his human, physical being, he was *perfect* and consequently not like Adam, who became imperfect. Remember that Jesus "took upon him the likeness of *sinful* flesh." Rom. viii. 3.

B. One more question: Will *the World* ever come to a higher plane than that of *perfect humanity?* Will they ever become spiritual beings like the angels, and like the "little flock" which has the promise of being resurrected *spiritual* bodies?

A. I know of no scriptures which teach that any but the "little flock," or bride company, and the company who come out of the great tribulation (Rev. vii. 14.) will ever be given spiritual bodies. It certainly is not included in "restoring all things," for that only can be *restored* which was once possessed and lost. Adam never had a spiritual body: it could not therefore be restored. Nor are we told that any promise of spiritual bodies or any existence other than as a *man* was ever God's design for him. "The creature shall be delivered from the bondage of corruption into the liberty of the children of God." (Rom. viii. 21.) They will be freed again from bondage to sickness, pain and death, mental ailments, and will enjoy the *liberty* of life in common with all God's creatures on every plane of existence.

This same "liberty and freedom" was enjoyed by Adam before he sinned. The liberty which he lost from the lack of the knowledge of good and evil, the restored race may keep, because they will have that knowledge. But mark me, I only say that *I know of no Scriptures* which teach us that a spiritual life was intended for the world. What God may do in future ages we know not. "Who hath known the mind of the Lord?"

We can know of his purpose only as he reveals it and revelations yet given reach only to the Restitution age.

B. I have received some new ideas on reconciliation and atonement. I see that the work is great, and God's preparation for it, large and ample. From my heart I thank him

that the news of his being reconciled to me, and his readiness to receive me into communion and fellowship, ever reached me.

As I see more fully "to what I am called" and "what is the hope of my calling," I intend by his help to make my calling and election sure. "With this hope in me, I'll purify myself even as he is pure," and "lay aside every weight, and run with patience the race set before me, looking to Jesus." Good night.

WATCH TOWER

Watchman, on the lonely tower,
'Mid the desert's arid sands,
Tell us of the dawning hour,
Tell us of the moving bands.

Seek they now the shelt'ring palm,
Where the cooling springs await?
Cheered, refreshed, now press they on,
Toward the destined City's gates?

When the fierce simoon is near;
Watchman! give the warning cry;
Raise soul-stirring notes of cheer,
As the journey's end draws nigh!

J. L. F., *Montrose, Pa.*

TRUTH IS BREAD

The typical use of Bread is well established by Bible evidence. That the Lord teaches spiritual things through the natural is apparent to many. One phase of this fact is seen in the advantage taken by the Saviour of natural wants as illustrations.

When men were gathering to the great annual feast, under the influence of heat and toil, when *water* would naturally be the uppermost thought, *he* stands up and exclaims, "If any man *thirst*, let him come unto me and *drink*." (John i. 37.) So when the multitude had long been with him, and were hungry, he not only had compassion, and fed them, but he took advantage of the occasion to lead them higher: "Labor not for the meat (food) which perisheth, but for that meat which endureth unto everlasting life." (John v. 2-7.) This is but temporal and used as a steppingstone. That is superior and is of real and abiding importance.

In the wilderness journey of the children of Israel they were fed with manna. That people and their journey were typical of the true church and their journey to the Heavenly inheritance, and their manna was an appropriate representation of our "Daily Bread." As theirs came from above like a shower, so ours is the True Bread that came down from Heaven. The mind of the carnal Jew failed to see any more than the natural—the manna—though regarding it as a miraculous "work," and "sign" of Moses, being a leader appointed of the Lord. So when Christ suggested the idea of feeding them, and the importance of their believing on him, they answered: "What *sign* showest thou then that we may see, and believe thee? What dost thou *work*? Our fathers did eat manna in the desert: as it is written, 'He gave them bread from heaven to eat.'" (John vi. 30-31) Mark the answer of Jesus: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." The manna was bread, but it was not the *true* bread, it was but a shadow. "For the bread of God is he that cometh down from heaven and giveth life unto the world." And in answer to their request, "Lord, evermore give us this bread," he said, "I am the bread of life: he that cometh to me shall never hunger," &c., &c., —John vi. 32-35.

Nothing could be clearer than that the manna was given as a type of the Lord Jesus—the Word of God. He led them in the wilderness, suffered them to hunger, and fed them with manna that they might learn the important lesson, "That man doth not live by bread alone, but by every word of God." (Deut. viii. 3.) They were dull scholars, however, and like many now, saw only the letter, and valued the natural far more than the spiritual. The type could sustain the natural life only for a brief season, but the real bread sustains spiritual life forever. In either case, however, the bread must be *eaten*, hence the context: Your fathers did *eat* manna and are *dead:* This is the bread which cometh down from heaven, that a man may *eat* thereof and *not die*. "If any man eat of this bread he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." "Except ye *eat* .... ye have no life," but "whoso *eateth* .... hath eternal life."

By a careful consideration of the whole passage, it will be seen that the natural terms, bread, eat, drink, flesh, blood and life, are used to represent spiritual things, and to discern this distinction is very important. To *confound* the natural and spiritual is easy, and to see *only* the natural is to be as the Jews were, who counted the words of Jesus hard sayings, and murmured saying, "How can this man give us his flesh to eat?" Even the disciples had difficulty, and many of them could not appreciate his explanation: "It is the *spirit* that quickeneth, the *flesh* profiteth nothing, the words that I speak unto you are *spirit* and are life." Nothing can be explained only to such as are able to receive it, by previous leading or training, and hence many walked no more with him. To the twelve Jesus said: "Will ye also go away?" Oh! that Peter's answer may be the language of our hearts: "Lord, to whom shall we go? thou hast the words of eternal life." Truth is adapted to the various conditions of Christian life from conversion onward,—from milk to the strongest meat; and it is necessary that we receive it, digest and assimilate; and use the strength which the Lord thus supplies.

Are we feeding on God's truth? Is it our daily bread? If so, we are his disciples indeed.—John viii. 31.

The idea that we are all right, and sure of the kingdom because of an experience *we had* five, ten, twenty or forty years ago, is a dangerous one. What is our condition *now*? That seems to be the great question. "He that *eateth* me shall live by me." It is not enough to eat once, or once a year, but constantly.

"If ye *continue* in my word then are ye my disciples indeed." "If ye keep my commandments ye shall abide in my love." "By the which ye are saved *if* ye keep in *memory* what I preached unto you." "If ye live after the flesh ye shall *die*, but if ye through the spirit do mortify the deeds of the body ye shall live." This must refer to the spiritual life; and that it needs support or it will be lost is true, or words have no meaning. Many are sickly and dying for want of the bread. Those who are living on the good word, are "strong in the Lord and in the power of his might." "Lord, evermore give us this bread." Feed us until we shall want no more. J. H. P.

"THE TEN VIRGINS"

Many of our readers are more or less familiar with the application of the parable of the ten virgins (Matt. 25), to a movement in this last generation in reference to the Lord's coming. For such readers especially this article is prepared, and we ask for its suggestions your careful and prayerful attention. This is specially important now, because some of what has been considered the well-established features of the parable, are being discarded by some of our brethren, and a *new departure* is by them being made. We do not object to changing our opinions on any subject, or discarding former applications of prophecy, or any other scripture, when we see a good reason for the change,—in fact, it is as important that we should be willing to unlearn errors and mere traditions, as to learn truth. The removal of error is as clearing the rubbish from the surface that the beautiful verdure may appear. But we should be careful in our anxiety to get rid of error, or to build up a new theory, that we do not throw away any truth. It is our duty to "prove all things,"—by the unerring Word,—"and *hold fast* that which is *good*."

It is confidently predicted that we will *discard* the whole application, but we see no reason for so doing. Such a thought as the *possibility* of giving up the general correctness of the

application was first suggested by the prediction itself, and we cannot avoid regarding such prediction as an effort to *cause* such a change and so fulfill an *imaginary* prophecy. It is not so easy to tell what men *will* do, as to tell what they *have done;* (even prophecy cannot be understood in *detail* until it is *fulfilled:*) and we are sure that those who have made and accepted the prediction are further now from the old application than we are. This will be apparent presently to all who *understand* the former application, and the new position taken, and who are free enough from bondage to accept the truth as from the Lord, irrespective of the vessel in which it is conveyed.

To appreciate the strength of the former application, we must see the place or time in the gospel dispensation, where the parable belongs, and to appreciate the weakness of the new departure it is necessary to see the parallelism of the Jewish and Gospel dispensations. The chart on which that beautiful Bible argument is illustrated hangs before me as I write. We regard it as a clear, simple and strong definite time argument. From the death of Jacob to the death of Christ,—1845 years,—is the measure of the first or twelve tribe dispensation. From the death of Christ in the Spring of A. D. 33, until the Spring of A. D. 1878, is the measure of the second—another period of 1845 years. The two dispensations are *equal in length*, the second beginning where the first ends, at the cross, or death of Christ. That was the meeting place or point of reconciliation between God and man,—"reconciled to God by the death of his Son;"—Rom. v. 10. Hence Christ is our "Mercy Seat." The two cherubim made "of one measure and one size" (1 Kings vi. 25.) placed with wings extended on either side of the mercy seat, *illustrate* the equality of the two dispensations. Types are exact, for being a feature of the law, they must be fulfilled even to the jots and tittles. Hence though in *some* respects the dispensations lap, there is a feature in which they do not lap, or that part of the law would not be a perfect shadow.

The wonderful equality in the substance of these dispensations as well as in various measures is familiar to you. From the death of Jacob to the birth of Christ is equal to the period from the death of Christ to the Autumn of A. D. 1844, each being 1811½ years. Each of these points was marked by an important event in reference to the coming of the Lord.

The tarrying of Jesus for 30 years before his baptism and entrance on the harvest work, has its parallel in the tarrying time between 1844 and 1874, at which later point the harvest of the Gospel dispensation began. Christ's personal ministry of 3½ years, ending at his death, has its parallel in the 3½ years of harvest from the Autumn of 1874 until the Spring of 1878.

At his birth Christ came in the body prepared for sacrifice, tarried thirty years, and came as Bridegroom and Reaper, and three years and a half later he rode into Jerusalem as a King. The closing work of that dispensation *completed the pattern.* All the Jewish dispensation with its closing work, under the supervision of Jesus in the flesh, was a pattern of the Gospel dispensation and its closing work under the supervision of Christ in the spiritual body. That was a fleshly dispensation for the development of the typical seed, and was the period of Jewish favor, while this has been the dispensation of the Spirit for the development of the Gospel church, the true seed, and God has during this latter half shown the Jews no favor as a nation.

The Anglo-Turkish treaty of 1878, made about the time of the Berlin Congress, securing certain legal favors to the Jews, *opening the door* for their restoration, is certainly in *harmony* with the application, and we are not ashamed of our rejoicing at its confirmation. We regard this whole affair as a remarkable confirmation of the truth of Bible prophecies, and of the Gospel of Christ.

No one who is at all familiar with this argument, can fail to see that whatever tends to weaken or set aside the *parallelism, weakens the whole position.* As the former closed with its three stages of the coming of Jesus, so this one closes with three stages. In 1844 he was due to leave the most holy place. (I write for those who, by virtue of the past education have eyes to see or ears to hear). He was expected to come to earth, and to do a great many things that were not due, by those who had not learned that the law, which was a shadow, *required* that the high priest should *tarry* in the holy place to cleanse it (the sanctuary means the holy place,) after he had *done* his work in the *most* holy and *left it.* (See Lev. xvi.) That the tarrying was thirty years or from 1844 until 1874 has often been shown. This position as you know was not taken to *make* it a parallel to the thirty years tarrying at the first Advent, but was based on the Jubilee argument, and the days of Daniel xii, but after having seen the arguments, proving that the Bridegroom was due then, *then* it was found that the two tarrying times like all the rest were parallel. Man did not *make* the parallels, but with the Lord's help *found* them. Thus then they stand related to each other;—at the end of the Jewish dispensation Christ came first as a babe, second as Bridegroom and Reaper, and third as a King; at this time, the points of time exactly corresponding, Christ first came from the Most Holy, and tarried in the Holy place, second as Bridegroom and Reaper, and third as King.

What he did at first was necessary to complete the *pattern*, and what he did at the second, was necessary to complete the *parallel.* You have seen how the Parable of the Ten Virgins belongs in the closing of the Gospel dispensation; and how clearly the various parts of the parallel fit the *points of time* above mentioned.

The movement is a *representative* one. Not all the church, no not all living Christians "took their lamps and went forth to meet the Bridegroom," but it was an important movement in the church, and ended in disappointment in 1844. "Whilst the Bridegroom tarried they all slumbered and slept." Observe how closely the tarrying time of the *parable* fits the time for the tarrying in the holy place, as indicated by the prophetic periods. The night of the parable and its tarrying time are identical, ending when the *Bridegroom* comes.

That Christ has other offices than Bridegroom is true, and we have learned that he comes at different stages or turns, in harmony with his different offices, but be it observed that the *coming in this parable* is his coming in the *character* of the Bridegroom, and so far as this parable shows, the *tarrying* was the *tarrying* of the Bridegroom.

The *tarrying* of the parable *ends* where the *Bridegroom* of the parable *comes.* His presence in the character of the Bridegroom is what puts an end to the tarrying. His presence makes it morning. The cry made at midnight of the parable points to the morning of the parable, and could not properly continue after the tarrying had ended by the *only way it could* end, the coming of the Bridegroom.

All who understand the arguments, admit that the tarrying of the parable began in 1844, and ended in 1874, and it has always been urged in favor of the cry which *pointed* to 1874, for the coming of the Bridegroom, being the "midnight cry," because it *began* at *midnight,*— 1859— which is a very consistent reason.

But whether or not it was the midnight cry of the parable depends on whether it was *true* or not, or in other words, whether or not the *Bridegroom came* in 1874. It will not do to say Christ came in *another* character in 1874; no other character but that of the Bridegroom would meet the conditions of the parable. And if the coming of the Bridegroom is yet future, then the tarrying of the parable is not ended, the morning of the parable is not come, and that cry in such a case was not the midnight cry, for two reasons, either of which would kill its claim: It was not made at midnight, and the Bridegroom did not come according to the cry. Now it is all right to give up a position when one finds out he is wrong, but it is neither consistent nor right to claim that the tarrying ended in 1874, and thus prove that 1859 was midnight, and yet for some other reason claim that the coming of the Bridegroom is yet, and may be many years future. Convince me that the "*coming*" of that parable is future, and I will try to do what it seems every honest and consistent man would do, viz: admit the tarrying is not ended, and therefore the cry we are talking of was not the true midnight cry.

Now, brethren, all who can hear me, I want it clearly understood that I have not given up the application of the parable, and can see no sufficient reason for so doing. I believe the going forth ended in 1844, that the tarrying ended in 1874, and therefore the cry pointing to 1874 was the midnight cry, and I believe it was consistent that the *name* "midnight cry" then disappeared from the publication, because, as stated at the time, *it had done its work;* but in harmony with that faith I also believe that *Christ came in the character of a Bridegroom* in 1874.

That John introduced Christ in *that character* at the beginning of the Jewish harvest, to complete the pattern (John iii. 29), is to us an additional evidence of the position that the *parallel* was due in 1874 at the beginning of the Gospel harvest. It does not militate against this as a part of the pattern because it may not have appeared in any of the publications on this subject; truth is our heritage from Father, no matter by whom it comes, and each part of the plan is strengthened after it has past. It has troubled some to accept the legitimate conclusion of the midnight cry arguments because they did not understand the *manner* of Christ's movements, and because it was *supposed* that going into the marriage meant translation. We are not translated, and therefore the coming of the Bridegroom must be future, is the sub-

stance of the thought in many minds. But for a long time (ever since the Spring of 1875), it has been a matter of surprise to some of us that any of us ever thought going in to the marriage in that parable was translation. Not a word is said in it about the Bride, nor the consummation of a marriage, nor of translation, but it all evidently relates to a double movement of a *part* of the church *before* the marriage takes place.

The "going *forth*" before the slumbering was not a literal movement from one place to another, but an *act of faith*, and the "going *out*" under the midnight cry was also an act of faith. Why then should the "going *in*" be a literal transfer? We believe (as has been expressed in an article on the subject) that the virgins are guests by faith, i. e. by being in the light at a certain stage of development.

Of this more anon, but it must appear evident to many that going *in* may have been in process from 1874, if going *out* required years for fulfillment. We suggest that the *readiness* of the parable consists in the ability, by the Spirit and the Truth, to *receive* him, during his presence as the Bridegroom, before the marriage is due, just as all who believed Moses and were taught of God were able to *receive him* when he was present in the flesh. (Compare Jno. v. 45-47 and chap. vi. 44-45.)

It is admitted by some that going into the marriage is not translation, but there is a special reason in their minds for placing that going in yet in the future, and the coming of the Bridegroom, also in the future, even though they teach as do we that the tarrying time ended in 1874. That special reason is the basis of the *new departure* we have mentioned. Since the Autumn of 1878, there has been a very clearly marked difference of opinion on the subjects of Atonement, Resurrection and Restitution. While we have not felt disposed to disfellowship anyone on account of a difference of opinion on these things, or for any other opinion as long as we are satisfied of the Christian integrity of brethren, there has been difference enough to prevent the same hearty co-operation as formerly, especially as there has been manifested a disposition to urge these disputed points as test questions. Paul and Barnabas separated in their *work* for a reason not half so important, but Christ was not divided, and we do not read of either one calling each other hard names or disfellowshiping each other as Christians. But the effort is now put forth to *create* a division before the Bridegroom comes (which is supposed by them to be future) such as will justify the claim that *we* are the "Foolish Virgins" of the parable. Now this would not hurt *our* feelings as much as it would some others, even if it were true, for we believe with some of our brethren that are seeking to make this new application that the loss of the "foolish" is temporal and not eternal, or at least, that in due time they will, when fitted, find an appropriate place in the kingdom. But we are sorry to see the straining of some clear applications of Scripture to make this new application. It is not what we have said, but what it is *supposed* we *will* say that gives even a shadow of a reason for this new application. "But here is a division," say they, "and as there is a division among the virgins before the Bridegroom comes, this must be it." Wait, brethren, suppose this is the division of that parable, are you *sure you* are on the side of the "wise"? We might *imagine* as you have concerning us, that you *some time* will give up the whole application and confess that your lamps have gone out. If there were to be no *trial*, or shaking, inspection of guests, and casting out of some who did not have on a "wedding garment," AFTER the Bridegroom comes, and the servants were assembled for the wedding (Matt. xxii, 10-14) there might be a little show of reason for thinking this division to be the division of that parable; but let it be borne in mind that the midnight cry, the waking up, trimming of lamps, confession of lack and seeking for oil, all takes place *before the tarrying time ends.* "For while they went to buy the Bridegroom came," &c. And it cannot be reasonably claimed that the tarrying ended before the Bridegroom came.

If that movement from 1859 until 1874, or if you will, to 1878 was the midnight cry movement, then *we* certainly are *not* the foolish virgins of that parable, for we had all the light the cry gave, and we *obeyed* it too, as is admitted, but there is not a ray of evidence that the foolish virgins went out to meet the bridegroom under the midnight cry. The want of light prevented them from having any place in that procession, and so instead of being ready to meet him, their attention was given in another direction entirely, as is stated in the parable itself. Was not the light in the 1844 movement in reference to the Lord's coming? Does not the analogy of the movement require that the light, in that part of the movement which ends with the coming of the Bridegroom, should relate to that coming? It certainly seems so, and that there should be a change in the *kind* of light in the *middle* of the second movement seems far fetched. It cannot be claimed that the second movement ends before the Bridegroom comes.

There were some whose attention was called by the midnight cry, who on examination could not find such a light in their Bibles, and yet they *wanted* to have light on the Lord's coming. And while those who could see the light under the midnight cry, were obeying it in looking for the Bridegroom, they were away in the mazes of the "Eastern Question," and in some cases were expecting a direct voice from Heaven to give them what we could see in the prophetic periods, viz: the *time* for the coming of the Bridegroom. I wonder who among those who are making this new application, and say they have as much confidence in it as in any part of the application, will be honorable enough to confess as publicly as the former application was made that they were mistaken? "We thought that was light, we thought the Lord led us into it, but we were mistaken, and it was all darkness." Certainly if one position is light the other must be darkness. Does the Lord lead his people in opposite directions? Would it not be wise to be less dogmatic, and less severe with those who cannot see as we do? We may all safely learn a lesson from this sad affair. Those who have advanced light can afford to be patient. I hope no one will infer from what is said above that we think that *all* who were interested in the "Eastern Question" are represented by the Foolish Virgins. Thousands of Christians never *heard* the midnight cry, and *only those who heard it could either obey it or disobey it.* The "wise" represent those who *heard* it and *obeyed* the cry. The foolish represent those who *heard* it and for want of sufficient light *could not obey* the cry.

No one can read the parable, and draw from *it* the idea that the *foolish and wise alike hear and obey the cry,* and yet this is what is now claimed by the new application.

This seems to us like drawing largely on the imagination, and savors of a lawyer making up a bad case. When the midnight cry is ended, the light needed in order to obey it has done its work, and that is *all the light* the parable says anything about. It is now evident that the going in of the parable is not the end of the Christian journey, for his journey will not end until he is translated. After the *going in*, comes the inspection of the guests, *followed* by a *casting out* of one at least who has not the "wedding garment." This is a subject worthy of present consideration, and *is receiving* attention by *both sides* of this supposed division. Some say the wedding garment is a pure theology, i. e.—a right theory of God's plan. We believe that the right theory is not to be despised, but it is a *false* theory that teaches that theory *alone* is needed. To *obey* the truth is certainly as necessary as it is to *have* the truth. We believe the "wedding garment" is character,—the highest expression of the greatest effect produced in us by the faith and love of Christ.

And we venture the assertion that none who have a deep *spiritual* experience will fail to see the difference between his *faith in Christ*, and his *theory of God's plan.*

The fact that this subject of the wedding garment is now agitated, and especially since the Spring of 1878, is to us significant. We regard it as *one* of the circumstantial evidences that it is *due here*, and that the midnight cry *movement* is *past* as is the *cry itself.*

The correctness of either *theory* of what the wedding garment is, is yet to be tested. Each theory will stand or fall on its own merits, and should not be confounded with the light of the parable of the ten virgins that relates exclusively to the coming of the Bridegroom.

Our theory being right will not prove that *we* have the wedding garment, and I am satisfied that *some* of our *brethren* are nearer right than their *theory* is.

We do not wish any one to think that we are judging those who accept of some wrong idea of Atonement and Restitution, as being without the wedding garment. We believe this to be a time of peculiar trial of faith,—that we are in a riddle, and are getting a terrible *shaking;* and we are fully convinced that all who HAVE *not the wedding garment* ON will go through the riddle, no matter how correct their *theory* about it may be.

We regard the object of a test as partly to prove what *we are*, and at the same time to *develop strength.* A tree that can stand the storm is made stronger by it, sending its roots deeper and taking a stronger hold. Oh, that all who being in Christ, and subjected to this strange ("think it not strange") trial, may become "rooted and grounded in love," avoiding the "works of the flesh"—"flesh spots"—for a description of which see Gal. v. 19-21—and bearing the "fruits of the Spirit" which are not a *perfect theory*, but "love, joy, peace, longsufferings, gentleness, goodness, faith, meekness and temperance," and so ripen into the character of our Head, and be prepared for the "glory soon to be revealed"! J. H. P.

THE WEDDING GARMENT

What qualification is represented by the garment? This is an important question, and one which is receiving much attention at present from all who have been interested in the "Harvest" message, and who believe that in the Spring of 1878, a point was reached in the history of the Gospel church, parallel to that of the Jewish church at the death of Christ. Though the faith of some has been severely tried, and some have perhaps been led to doubt the correctness of the position referred to above, we believe no good reason can be shown why the space of time covered by the "Two Dispensations"—Jewish and Gospel, as represented by the Cherubim, did not end in the Spring of 1878. However much we differ from some of our brethren in regard to the present position or the *light* that was due at the end of the Jewish double, we still believe that future events will vindicate that the movement based on such an application of the prophetic periods and parallels was and is of the Lord. Our faith in the *movement* is deeper than our faith in *men*. Men may stand or fall, papers may or may not be published,—may or may not be a success; men may give or withhold their money; still the cause of the Lord will not fail, the angels will do their work for the heirs of salvation, prophecy will be fulfilled, and "all things shall work together for good to them that love God, to them who are the called according to his purpose." Moses was called of God to lead his people from Egypt, through the wilderness, but Moses fell within sight of the promised land. The man fell, but the *movement* went on. Canaan was reached and on that line of march according to the Lord's arrangement. The reason for Moses' fall is most striking. He took the honor to *himself*, instead of giving God the glory. "Hear now, *ye rebels;* must WE fetch you water out of this rock?" (Num. xx. 10.) And the Lord said: "Because ye believed me not, to sanctify ME in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land." (Ver. 12.) May the Lord save all who in any sense are leaders in thought from self conceit, and a similar fall. "We have this treasure in earthern vessels that the excellency of the power may be of God and not of us."—2 Cor. iv. 7.

That translation was not due in the Spring of 1878 is certain, and yet too many were inclined to treat others as not "in the light" for not *expecting* it then. Being positive or dogmatic does not make anything true, even if it does make an impression. Shall we not learn wisdom by our mistakes? We felt sure once that the gathering of the wheat into the barn by the angels, was translation, but now we are convinced that Omnipotence alone, in his hands who is higher than the angels, can give immortality, and therefore the angels can only gather into a condition of *readiness* for the great change. Some are just as positive yet that going in to the marriage is translation, but we are inclined to consider being "*in*" to the marriage the same as being "in" the barn, and we believe that some —perhaps a very small number—represented by *one* without the wedding garment—will be cast *out* after being *in*. The "going forth" to meet the bridegroom, before the slumbering was not a movement from one place to another, but an *act of faith*, on account of prophetic light. The slumbering was a lack of the exercise of faith; and the "going out" to meet him under the midnight cry was also a movement of faith. If the going *out* to meet him was of faith, it seems consistent at least that the going *in* with him should also be of faith. We are quite sure that there is no reference whatever to *translation* in the parable of the ten virgins. That the *expectation* of translation is the proper attitude of those who are gathered in may be true, but it seems that even the angels are not *infinite* in knowledge. Some things "the angels *desire* to look into." (1 Pet. i. 12) And the Lord answered them indefinitely. (Dan. xii. 7.) I am not sure that the angels are in *all respects* above *mistake*. They are *sinless*, but there is a great difference between *purity* and *infallibility in knowledge*. God and Christ can "discern the thoughts and intents of the heart;" but can the *angels?* We think not. And here seems a key: The angels gather in (let me suggest) those who have the light in *glory*, but the Lord causes to be put out into "outer darkness" (even what they *have* is taken from them) those who are not right in *spirit*. The "outer darkness" seems to be the condition of the world. And the sorrow expressed may be in consequence of the terrible things coming on the earth, from which those who are counted worthy escape, while those left must pass through it, whatever their after condition may be. It seems that the subject of the wedding garment is that which is receiving special attention, and the inquiry as to what it is, is doubtless a legitimate one, and we have not the least doubt that the Word of God is able to give us all needed light on the subject. We believe that this is not so *much* a doctrinal as a practical test, and also that a *sifting out* rather than a *gathering in* is accomplished by it.

We think it probable that this should receive special attention. Oh, that we may stand the test. J. H. P.

THE TWO ADAMS*

"The first man, Adam, was made a living soul: the last Adam was made a quickening spirit."—1 Cor. xv. 45.

* [See Volume V, Scripture Studies, which corrects errors contained in Mr. Paton's teachings.]

There is a similarity and yet a contrast between Adam and Christ. Both are first and therefore Head of a race, but the first man is the Head of an earthly race of beings, while the second man, Christ—"the Lord from heaven" (ver. 47) is the Head of a heavenly race. Natural and spiritual, give the contrast between the two Heads; as of the Heads so of the descendants,—each Father imparting his own nature to his children: "As is the earthy, such are they also that are earthy: and as is the heavenly such are they also that are heavenly." (Ver. 48) One important element of *our* hope is a *change* from the first family to the second, from the lower to the higher, from the natural to the spiritual: "And as we have borne the image of the earthy *we* shall also bear the image of the heavenly." (Ver. 49) "Whom he did foreknow he also did predestinate to be conformed to the image of his Son," (Rom. viii. 29) "Who is the image of the invisible God." —Col. i. 15.

"We shall not all sleep, but we shall all be changed." (1 Cor. xv. 51) "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 21. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is."—1 John iii. 2.

The contrast between the two conditions is very great and clearly marked.

Of the first, the following terms are characteristic: "corruption," "dishonor," "weakness," "natural body," "living soul," "earthy," and "flesh and blood," on account of all which the first Adam and his children "cannot inherit the kingdom of God."—1 Cor. xv. 50.

Of the second Adam and his family, the *opposite* terms are characteristic: "incorruption," "glory," "power," "spiritual body," "spirit," "from heaven," and "heavenly," on account of all which they are the rightful heirs of the kingdom of God.

The change from the first to the second condition, or *entrance* into the higher life, is in the Bible called a birth, as the entrance into the natural life is also called a birth. Hence the significance of the statements of Christ: "Ye must be born again," and "Except a man be born of water and the spirit he cannot enter the kingdom of God." (John iii. 3-7) The first Adam is termed flesh—(human nature), and as the stream cannot rise higher than its source, "That which is born of the flesh is flesh;" and as the stream can rise as high as the source. "That which is born of the spirit is spirit." (Ver. 6) This entrance or birth into the spiritual life in the case of those who are in Hades—the state of the dead—is at the resurrection. Those however, who are prepared for it, who are "alive and remain," (left over," Em. Diag.) shall have a corresponding change, for "we shall not all sleep but we shall all be changed." (Comp. 1 Thess. iv. 13-18 and 1 Cor. xv. 51-54.) A *mere resurrection*, or living again, is not the birth—as *all* who die will live again, "both the just and the unjust," while only those who have Christ formed in them, or are possessed of the spirit of Christ, have any promise of a share in the higher life of the second Adam. Those who have the divine nature will have the divine form or image; (as nature makes form) but while it is true that a mere resurrection is not the birth, God has arranged for Christ and the dead *in Christ* that the change shall take place at and by the resurrection.

"So also is the resurrection of the dead." (1 Cor. xv. 42) Notice! It reads "*of the dead*," and not "from the dead." though it is speaking of Christians, as the context shows, and yet that resurrection makes them immortal. Paul, or the Spirit by him, anticipates ancient and modern investigations: "But some will say, How are *the dead* raised up, and with what body do they come?" (Ver. 35.) If, as some assume, "the dead" means the *wicked*, then Paul's answer teaches Universalism. We would not regret this if the Holy Spirit in Paul teaches it; but if as again assumed, when "the dead" are *raised* they are dead *still*, then the holy Spirit in Paul *contradicts* himself, which is an absurdity, and therefore one or both of the assumptions referred to must be untrue. The bring-

ing to life again of any one, good or bad, is called raising *the dead*, and the fact is called resurrection *of the dead*. "How are *the dead* raised up?" and "So is the resurrection *of the dead*" certainly refer to the saints, as Paul's *answer* to the above question shows: "Thou fool, that which thou sowest thou sowest *not that body which shall be*." (Ver. 36-37) (Then follow the illustrations of the grain, birds, fishes and stars, and then a *direct answer* to the question.) "So also is the resurrection of the dead. It is *sown* in corruption; it is *raised* in incorruption; (not raised corruptible and changed afterward,) it is sown in dishonor; it is *raised* in glory: it is sown in weakness; it is *raised* in power; it is sown a natural body; it is *raised* a spiritual body." This is as strong language as could be used in proof of the position we take, that the entrance of the sleeping saints upon the higher life is at and by the resurrection. We talk just as Paul does. Paul in his defense said he taught that there would be "a resurrection *of the dead* both of the just and the unjust." (Acts xxiv. 15) And again "Of the hope and resurrection *of the dead* I am called in question." (xxiii. 6) Paul preached through Jesus the resurrection of the dead. "Why should it be thought incredible with you that God should raise *the dead?*" (Acts xxvi. 8) Paul witnessed that Christ should be "the *first* that should *rise from the dead*." (Ver. 23) And this is the assurance unto all men: (Chap. xvii. 31) "And when they heard of the resurrection *of the dead*, some mocked."—Ver. 32.

"From the dead" and "of the dead" are used almost interchangeably. He raises the dead [ones] from the dead [state]. When Lazarus was brought back to life he was [raised] "from the dead." (Jno. xii. 1) There is no reference here to immortality, but simply the fact that the dead Lazarus was restored to life.

The Bible clearly teaches the resurrection of all from death, but whether the life gained is natural or spiritual, depends upon the *relation* of the individual to Christ. In the sacrificial "offering of the body of Jesus Christ (Heb. x. 10) he was related to all, "tasted death for every man." (Heb. ii. 9), "gave himself a *ransom* for all" (1 Tim. ii. 6) and therefore will deliver all from the death of which they were afraid while they lived. (Heb. ii. 15) But we should be careful not to confound Christ's sacrificial and redemptive work with his work as the second Adam,—a "quickening spirit." Adam was a figure or type of Christ, but he was not the only type, but even if he were, Adam was lord of all creation as well as the first and lifegiver of the natural race. So Christ is *more* than head of the spiritual race, he is "Lord of all," of heaven and earth, angels and men, dead and living.

Christ is the antitype of a multitude of types besides Adam, and many point to his sacrificial and redemptive work while Adam does not. He, the Lord Jesus Christ, must fulfill them all, and if this be remembered there can be no difficulty in harmonizing the fact that Christ will destroy the devil, and deliver the captives from the prison of death.

Christ, at his resurrection, *entered* on the higher life and work of the second Adam, as the life-giving spirit. He is the "*First-born* from the dead." Col. i. 18. When we enter the same condition, that is our new birth but the *basis* for that change or entrance into the higher life must be laid in the present life by the *begetting* of the spirit,—conversion.

There are seven spirits of God, but the "Spirit of God," which is the "Spirit of Christ" [the anointed ones] must dwell in us, in order that our mortal bodies may be quickened. Rom. viii. 11. "There is *now* no condemnation to them that are *in Christ Jesus;* who walk not after the flesh [the old man] but after the spirit [the new man.]" (Ver. 1) "To be *spiritually minded* is life and peace." "They that are in the flesh can not please God. But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his."

The terms "Spirit of God" and "Spirit of Christ" are thus used interchangeably, and the possession of it proves that the new work is *begun* in us;— *begotten* of the spirit.

Christ in us, the hope of glory, the body dead because of sin, and the spirit life because of righteousness [ver. 9-10] is certainly a high state of Christian life.

The divine nature possessed moves, controls and quickens the mortal body here, and the work begun will be carried on by the same power, until these vile bodies are changed to immortality. It seems as if no one who will carefully read the eighth of Romans would for a moment confound the indwelling spirit of Christ with the mere exercise of power in restoring natural life to be changed afterward; or ignore the fact that the subject of the apostle is the power, process, and final completion of the *new creation*, which is the work of Christ as the second Adam; and that in this passage there is not a hint of bringing back into mortality and changing afterward.

The two Adams are related to each other as natural and spiritual. The first was *all natural*, and imparts the same, the antitype is *spiritual*. *First* the natural and afterward the spiritual shuts out the idea that the first had any element of the spiritual, or what could have developed into it. God's plan of giving the spiritual is by the *second* Adam. I do not say that Adam did not have a spirit: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." But it was a human spirit,—the spirit of a natural man. To say that it was an *immortal* spirit, or that it could have developed into immortality without the second Adam, is to say what the Bible does not say, and is therefore pure assumption.

All that God gave Adam was lost under the curse: "Dying thou shalt die." This was not an instantaneous work, but a *process* as the words imply, and *during* that process he produced a race of men like himself—under the sentence of death.

In Rom. v., Paul declares that the Atonement by Christ's death is what secures man's recovery from that condemnation. "Reconciled to God by the death of his Son;" and in Heb. ii. declares that he took the nature of man, for that very purpose. So Christ's work is assuredly double. By the sacrifice he redeems the natural, and as the second Adam, he gives what man never had before—spiritual and immortal life. Let me have an interest in the second Adam, by being partaker of his spirit, and "I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." J. H. P.

ATONEMENT—RESURRECTION

"We love him, because he first loved us."—1 John iv. 19.

An appreciation of God's love to us "while we were yet sinners," must be an important cause—not only of turning men to God, but also of *keeping* our hearts in the way of righteousness. His love was first;—not created, nor purchased, but original, self-moved and inexhaustible. It can be known only by its fruits. Christ and his work in all its parts are the fruit of the Father's love. To know God, we must know Christ, for "God was in Christ reconciling the world unto himself." We may not know the *philosophy* of the incarnation, but we may know the *fact*. "Hidden things belong to the Lord, but things that are *revealed* belong to us," &c. An imperfect idea of the fruit of God's love must cause an imperfect idea of the love itself, and the effect produced on our hearts and lives must correspond. We feel drawn to defend the Word of the Lord for the purpose of increasing our love to him, and so perfecting holiness in the fear (reverence) of the Lord.

One of the prominent features of God's plan by which his love is manifested is Christ's *death*. Perhaps no other feature has been opposed as much as the idea that the death of Christ should have anything to do with man's salvation; and much effort has been made by some to explain it away or so modify the teachings of the Bible on this subject as to make it palatable to the natural mind. The bold and reckless spirit that declares by word or action that we will believe nothing unless it accords with our reason, may be characteristic of the age in which we live, but it does not savor of the meek and quiet spirit that trembles at the Word of the Lord. We do not oppose the searching and comparing of the Scriptures to ascertain what they teach. That is really the disciple's work. And it is right also to bring all theories to the test of God's Word, —to "prove all things (by that standard) and hold fast that which is good." And in all this we shall find room for the exercise of the faculty of reason; but if in our searching we find a fact stated, the philosophy of which we cannot see, it is hardly becoming in a Christian to ignore or belittle the fact. We may fail of seeing for two reasons, either because God has withheld his reason, or because we are still ignorant of some other revealed fact which in due time will make it plain. Better *if need be* to say "I do not understand," than to deny the facts.

No careful student of the Bible can fail to be impressed with the stress that is laid on the death of Christ. That some may have overlooked other truths, and so laid too much stress on the death, we will not deny, but that is no excuse for our belittling the death, by overexalting other features. A morbid desire for something new and peculiar should be checked by a careful reading of the context, before using a verse or a small part of it in proof of a new theory.

"When we were yet without strength in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us." (Rom. v. 6-8) How can Christ's death show or commend God's love to us, unless that death meets a necessity in the sinner's case?

To do for us what we could or must do for ourselves would not be an expression of benevolence. To say that he *died* to meet our necessity would be a strange thing indeed, if it were only his *life* that could help us. But verse 10 shows us the value of both the death and the life, and should forever prevent us from confounding the two or ignoring either one. "*Reconciled* (atoned) to God by the *death* of his Son, ... *saved* by his *life*." That there is an atonement by the *death* of Christ the above passage clearly teaches, and it is so translated in verse 11. And even if the salvation by his *life* is elsewhere called reconciliation, or if there should be discovered a dozen other reconciliations, still it remains true that we are "reconciled to God by the death of his Son," and it is an expression of God's great love for the world of sinners.

That this atonement by the death of Christ has no reference to the breaking down of the middle wall between the Jew and Gentile, is clear, because the apostle goes on to explain, and shows as plain as words could make it, that the atonement secures to mankind what was lost through Adam.

"*Wherefore*" in 12th verse relates back to the atonement of verse 11, and it is stated that as by one man all men were condemned to *death*, so by the atonement all men are justified to *life*. To overlook this is to ignore the "Wherefore" and "Therefore" of the Apostle, verses 12-18.

We do not overlook the fact or value of Christ's *obedience* any more than we overlook Adam's sin. Sin brought death and righteousness brings life. But that the *death* of Christ, the righteous one, was a necessity is the idea for which we here plead. Now if any one can read carefully the whole passage and not see that Christ's death secures to man the *recovery* from death, it will prove that the human mind is greatly biased, by its own determinations.

It is not an isolated text, however, that teaches the *recovery from death* by the death of Christ.

Atonement is the basis of Resurrection. The apostle has shown us that Christ's death is the atoning act. We shall therefore expect to find the death of Christ associated with man's *recovery* from death.

We are not forgetting the resurrection of Christ, nor overlooking its value as the entrance of the Head into endless life, and therefore as the key of immortality for mankind; but we are seeking to give his *death* its place as the price of redemption or recovery. Certainly man's recovery from death is one thing, and the gift of immortality is another, and they should be so considered though they are intimately related to each other. The former is the basis of the latter, and the latter is the object for which the former is accomplished. Hence it is said, "Reconciled by his death, saved by his life."

"He *died* for our sins." It is not said that he *rose* for our sins. He is the *Lamb* that taketh away the sin of the *world*. The world's sin is Adam's sin. "In whom all have sinned." (Rom. v. 12 marg.) "He bore our sins in his *own body on the tree*." "He became a *curse* for us." "*Wounded* for our transgressions." "By his *stripes* we are healed." "Christ sent me not to baptize but to preach the gospel—not with wisdom of words lest the *cross* of Christ should be made of none effect." (1 Cor. i. 17) If Christ's *death* in itself does nothing, then it *is* of no effect. The cross must refer to the death and not to the after life.

"The preaching of the *cross* is to them that perish *foolishness*, but to us that are saved it is the *power* of God." (v. 18)

"The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ *crucified*."—Ver. 22-23.

"I determined to know nothing among you save Jesus Christ, and him crucified." (Ch. ii. 2) From what he said in the first chapter, we know Paul made a specialty of the *death* in his preaching. The cross is the *basis* of all the glory. He laid down his life for his sheep. "No man taketh it from me. I lay it down of myself." To Pilate he said, "Thou couldest have no power at all were it not given thee from above."

After the *hour* for the *Passover* (he being the Antitype, and it must be fulfilled on *time*) he no longer sought to protect himself, nor allowed others to protect him, but gave himself into their hands. *His* hour had come; then and not till then "they killed the Prince of life." "He gave his life a *Ransom* for many,"—"A Ransom for *all*, to be testified in due time." Hence, being redeemed, "*bought* with a *price*," we are not our own.

The most desperate shift to avoid the force of all the scriptures which speak of Christ's shedding his blood as a ransom, is that which says the life he gave to redeem us was his *pre-existent* life,—that he died *twice*, once when the Word was made flesh, and then his death on the cross. It hardly seems possible that any could believe that the incarnation was by *death*. It is, to say the least, a hypothesis without any *scriptural* support, and a little Scripture is worth more than a good deal of reasoning. We might as well call translation death, but "Enoch was translated that he should *not see death*."

But Paul shows us that instead of *taking* the body being the sacrifice, the body was prepared *to be a sacrifice*.—Heb. x. 5-12.

The preexistent Word is not presented in the character of a Lamb. The offerings under the law foreshadowed not the coming in the flesh, but the death of the flesh, "the offering of the body of Jesus Christ, once for all." (Ver. 10.) The same thought as: "Who gave himself a *ransom* for all." "He died for our sins according to the Scriptures, (the types and shadows) and rose again the *third day*" (from the time he *died*, and not thirty-three years after he died).

That Christ died in the same sense in which men die, and in which men are counted dead before they die, must be true or there would be no relation between his death and theirs. Here again the love of Christ constraineth us, because we thus judge that if *one died* for all then were all *dead* (not all *actually* dead, but *counted* dead,) "death [sentence] passed on all." His death was of the *same kind*, met the claim as a Ransom, so that all are his, and *counted* alive, for the object as stated, "that he died for all that they who *live*, should no longer live unto themselves, but unto him who died for them and rose again."

The idea is here suggested that he gained the right to control *all* for whom he died. This work of redeeming by death, is not to be confounded with the work of the second Adam, which is to impart spiritual life. Christ did not become the second Adam until he was made a "quickening spirit." That our Lord Jesus is the antitype of Adam as Head of a new race is true, but he is *more* than that. Adam, besides being head of a race, was lord of all creation. So too Jesus died and rose again that he might be *Lord* both of the dead and the living. (Rom. xiv. 9) So too, the uttermost parts of the earth are to be his possession. Ps. 2.

Lord does not mean Head in the sense of Father alone, but refers to the fact of his having *power to control*. "*All* power is given unto me both in heaven and earth." Angels and men, the dead and living alike, are his to command.

So Paul tells us Christ descended in Hades, and then ascended leading "captivity captive," took the *power* in his own hand.

That this is not a baseless assumption is shown in Heb. ii. There we learn that the very purpose for which Christ took our nature was, that "by the grace of God he *might taste death* for every man." "That through death he might destroy him that *had* the *power* of death—i. e. the Devil, and *deliver* them who through fear of death were all their lifetime subject to bondage." He binds the strong man, the prison keeper, and delivers the captives. He delivers them from the death of which they were afraid during their lifetime. They never had a spiritual lifetime, and never dreaded spiritual death. Christ took the natural that he might redeem the natural, and possesses the spiritual that he may impart the spiritual, is the evident teaching of the Bible. The same thought of his having power over the *dead* is brought to view in Rev. i. 18. "I am he that liveth and was dead; and behold I am alive forevermore; Amen; and have the *keys of Hades* and of *death*."

That the terms death and life are used figuratively sometimes we freely admit, and the context will determine it, but when speaking of the penalty of sin and resurrection from it the death of Christ must serve as the key. Thus as well as otherwise we can glory in the cross of our Lord Jesus Christ. Brethren let us beware of anything that belittles, or sets aside the death of Christ, as the offering and propitiation for sin, not ours only but also for the sins of the whole world. The simplicity, nature, object and extent of this ransom will be testified—made known in due time. J. H. P.

CORRESPONDENTS' QUESTIONS

Answers by the Editor

We have many more questions than we have space to answer at once—have patience.

QUES. Do you think all *willful rejectors* who do not *now*, accept of Jesus as their Saviour, though having the oportunity of hearing the Gospel preached, will have a chance to gain eternal life in the "ages to come?"

ANS. Our humanity has become so depraved that many cannot *hear* the Gospel, or *see* its beauty. Their eyes are blinded by sin and their ears are dull of hearing—"He that *hath an ear* to hear, let *him* hear."

Then, too, even those who can hear and see *some* little, hear such confused sounds, *all* called Gospel—good news (some of it terribly bad news) that we cannot wonder if they stray. Unless they follow the Shepherd *closely*, they are sure to lose their way. The only ones who have *no* hope in the future are such as have come to a "knowledge of *the truth*" (not error) and have "tasted of the *good* word of God (not a *bad* word *said to be* God's word) and been made partakers of the *Holy Ghost*." (Heb. vi. 4 and x. 26) With but few professing Christians is the case such, and only such commit the unpardonable sin. They become open *apostates*, (are not merely "overtaken in a fault.") Such do despite to the "Spirit of Grace," and by their act or word "count the *blood of the covenant wherewith they were sanctified* an unholy thing." For such there is no hope. This sin "shall never be forgiven, neither in this world, [age] neither in the world [age] to come," (Matt. xii. 32) "I do not say that ye should pray for it," 1 Jno., v. 16. "Christ died for our sins" once "but he dieth no more." Those who do not accept when once they have a full opportunity, die the second death, from which we are told of no recovery—no ransom.

Q. You say, "We do not preach a *second chance*." If many who now have the Bible, etc., have a chance in the future, is it not a second chance?

A. We think that few have *a full chance* now. If they have and reject they crucify the Son of God afresh &c., and are without hope. The *chance* of the present time— Gospel dispensation—is to become a part of the Bride company, "joint heirs with Jesus" and members of the God family. The *chance* or opportunity for this *high calling* closes when the *Bride* is complete. (Probably very soon.) In the future men will have *a chance* to *become perfect men*, in harmony with God—reconciled—but still MEN; *perfect natural* bodies but not *spiritual* beings. Can this then be called a *second chance*, since the offers are entirely different?

Q. Do you believe in a monster personal devil? I do not.

A. There are many who argue that the word devil is always used as a synonym of evil and is merely the personifying of a principle. The many scriptures which speak of him as a person, they explain away to their own satisfaction. Their principal objection to believing in a personal devil, is that they think it a slur on God's character to suppose that he permitted such a being to interrupt his plans and bring sin among his creatures. This reason for wishing to figure away a personal devil vanishes if our views of "Why Evil was Permitted" (Aug. No.) be received as correct. God is justified in permitting *evil* or *devil*, if He so arranges that it finally results in the creature's good.

That the word devil is *sometimes* used to personify evil principles and evil governments, none can gainsay. (The Roman Empire is called the dragon and the devil. Rev. xii. 3, 9, and xiii. 2, also xx. 2.) But the same argument which would permit the word *devil* to be always interpreted as a principle, and not a person, could be used with equal force to prove that there is no personal God, and that when the word God is used the principle of good is personified. I do not believe the devil immortal, however. God never gave any being a life which He (God) could not take away when the end of its being and usefulness had been attained. God *only* has that life which never had a beginning and can never end. 1 Tim. vi. 16. Ultimately God will have a clean universe. No more death and consequently *no more sin* to require that penalty. "For this purpose Christ was manifest, that He might *destroy* death and him that has the power of death, that is, the *devil*."—Heb. ii. 14.

Q. Do you think that 2 Pet. ii. 1. refers to some teachers of our day who deny that Jesus bought our right to life by taking our place in death, as our substitute? It reads: "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that *bought them*." Is there anything in the Greek which would properly transpose this so as to make it read—denying that the Lord bought them. If there is, it seems to me that this text would apply very aptly to some teachers of our day.

A. I find that the words "that bought" in this text are from the Greek word—*agorazo*, which word is properly translated "having bought." This is the word for word translation of this in the "Emphatic Diaglott." So corrected the text would read—"Even denying the Lord having bought them." There is certainly similarity enough to justify the question. "Many shall follow their pernicious ways by, reason of whom the way of truth shall be evil spoken of."

Q. (Continued.) If it will bear this rendering, do you think—denying that the Lord bought them—would be a parallel to or the equivalent of "counting the *blood* of the covenant wherewith they were sanctified an unholy (or unvaluable) thing," [Heb. 10, 29], which Paul describes as a part of the unpardonable sin?

A. Far be it from us to judge of the hearts of our fellows: God only knoweth the heart. We each should judge our own hearts, however, and very carefully. *Do I deny* the purchase value of the blood of Christ, as my ransom and the ransom of the world from death? Am *I* still *under* "the blood of sprinkling, which speaketh better things than the blood of Abel"? [It speaks pardon and life.]

I once counted myself as justified from all things by *the blood* of Christ (the covenant) as sealed, marked, sprinkled by that blood. Shall I give up the sealing of *the blood* and the justifying *by the blood*, and take instead somebody's theory? Will the first-born be passed over unless *the blood of Christ*, our passover, is sprinkled on the lintels and door posts of our hearts? Is the blood an unvaluable thing? No. Jesus took upon him the *likeness* of *sinful* flesh, and the weaknesses of sinful flesh; therefore, "The flesh profited nothing." All the *power* expressed through his fleshly body was power of "the Father," as he claims. But his life was unsullied, He knew no sin, and death had no dominion over him. Therefore, Jesus had something to offer viz: a pure, unspotted life. He gave *it* for the flesh life of the world which was forfeited. His leaving the heavenly courts was not the sacrifice which put away sin, but as Paul says (Heb. ix. 26) "He *appeared* to put away sin by the sacrifice of himself." Since he appeared to *make* the sacrifice, the sacrifice for sin must be made *after* he had appeared and was not the act of appearing,

Yes, friends, count as a very valuable and holy thing, the blood (life) of the covenant, wherewith ye were sanctified. As to the sin which hath never forgiveness, let *each of us* be careful that we do not commit it. I have long believed that only the little company far advanced in truth *could* commit it.

An apparent *approach* to such a position would come in the denying that "he bore our sins in his own body on the tree." After having once proclaimed to the world that *it* was *all powerful* and justified, to turn about and say—No, he bore nobody's sins there, would, before the world be denying the *crucified one*, and saying, "He saved others, *himself he cannot save*." He was obliged to die on ***his own account.***

Since the Turkish authorities removed ten years ago the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city and have built outside the walls in some cases entire streets of houses. Synagogues and Jewish hospitals have multiplied and the German Jews have no fewer than sixteen charity associations, and twenty-eight congregations religious houses. Two newspapers have been started. In the Rothschild and other hospitals, 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish government. It is said that the value of the land at the gates of the city has increased more than ten-fold, while building and construction work of all kinds is carried on night and day. It is further reported that the immigrants, who to a large extent are from Russia, "are animated by a religious enthusiasm of a very pronounced type."

The spread of skepticism in Germany has had the effect of diminishing the number of aspirants to the Protestant clerical profession in that empire. In Upper Hesse, for instance, out of 196 places for Protestant clerical aspirants, 36 are vacant; in Rhenish Hesse, out of 88 places 12 are vacant, and in the province of Starkenberg, out of 112 places 12 are vacant. There are 33 out of 93 curacies vacant, and it is impossible to find candidates for them. In the University of Giessen there are at present only seven divinity students.

BABYLON IS FALLEN

"Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Rev. xviii. 2.

The word "Babylon" means *confusion*. It is here used symbolically, since the literal city by that name was at the time of this writing "a mass of ruins." The literal city was doubtless a figure or type of the symbolic city, and much of the threatening of Isa. xxi, and Jer. l, and li, is unquestionably of two-fold application and fulfillment: first, upon literal Babylon, the type and more fully upon symbolic Babylon, the antitype. Both are called "Babylon the Great." "Both rule over the kings of the earth. The literal was built upon the river *Euphrates* and derived wealth and splendor from this source. "O thou that dwellest upon many waters" Jer. Li. 13. The symbolic is said to be "seated upon many waters —peoples, nations," &c., from which it derives its support.

The fall of the literal was by the turning aside of the waters, and the drying up of the Euphrates. And the symbolic river Euphrates is said, in connection with the fall of symbolic Babylon, to be "dried up."—Rev. xvi. 12.

Each is compared to a *stone cast into the water*. "Thus shall Babylon sink and shall not rise." Jer. li. 64. "Thus with violence shall that great city Babylon be thrown down."—Rev. xviii. 21.

Now let us inquire what is represented by the symbol. As originally planted by Jesus and his apostles the church was a "chaste virgin espoused to one husband, even Christ." For some time she maintained her purity and suffered persecution of the world, but gradually became enamored of the world and the prospects it offered, and finally united with it, constituting the *system* of Papacy. This *system church*, living in union with the world constitutes "the abomination"—"the harlot." and the name Babylon, meaning *confusion*, is applicable because the world is called *a beast* and the church *a woman*. This then was the union of the woman and the beast which is expressly forbidden in type. (Lev. xviii. 23. "It is confusion.") We feel sure that we have the name Babylon properly applied since in Rev. xvii. we see the church seated on the beast—i. e. supported by and controlling the world. "And in her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."—Rev. xvii. 5.

The following verse shows that in her apostate condition she was *Anti*—(against) *Christ;* for she was drunken with the blood of the saints and of the martyrs of Jesus. Mark me—I do not say that all the members of the Catholic church became abominations to the Lord, but that the ***Papacy as a*** SYSTEM—church-state organization is here pictured. And we must go further and implicate, (not the individual members, but the church systems) other churches united to the Empires of earth. Every church claiming to be a chaste virgin espoused to Christ, but in reality united to and supported by the world (beast) we must condemn as being in scripture language a *harlot church*. To illustrate: The Episcopal is the established church of England—the Greek church, of Russia—the Presbyterian church, of Scotland—the Lutheran, of Norway, &c. The true church, composed of all who love the Lord Jesus in truth and sincerity whether in or out of these organizations, who wait for the coming Bridegroom, he recognizes; but she that is joined to another he calls an abomination—a harlot.

The nominal church still bears the name of Christ and claims to be his. She claims to be desirous of knowing and doing what would please the Lord, but actually studies and does what will please the world. She has a form of Godliness but really is far from God-like-ness. Who studies as carefully, or obeys more implicitly the world's dictates as to propriety of dress and etiquette than professors of Christianity? Everything is done with an eye to the world's approval. The sermon must be such as will please and entertain carnally minded men of the world, for they give tone and character and backing to the organization. These must be trustees and stewards and be made to feel an interest in her and give largely of their wealth. No matter how obtained, wealth she wants and wealth she must have. She has commenced the adaptation of herself to the ideas of the world, and cannot go back. She felt that she must erect a grand church building with the tallest spire, and that every inch she added to the spire and every dollar added to the cost of building would help draw to her bosom some of the world's children with bags of gold. She lives luxuriously with the world, and is supported by the world. Her homage to the world becomes almost a necessity when it is remembered that he really built the *temple of fashion* in which she professes to worship God, but really bows to mammon. The world, though caressing and flattering, wants the interest on the church mortgage, and if the church cannot think of a way to get it scripturally, he has plans for festivals, grab games and church theatricals. She hesitates for a moment only, to thus disgrace and prostitute herself. The money must be raised. It would be useless to ask the Lord for it, since she disregarded his wishes by contracting the debt. Necessity knows no law, and though the pure ones rich in faith, protest and weep for her condition, yet *they* are the poor of this world, and the poor of the worldly church seldom occupy a church office of any influence, and their protests and entreaties are drowned by the exultant songs and shouts of the gay company who "glory in their shame." Enjoying the world's love, they exclaim: "We are rich and increased with goods and have need of nothing, knowing not that they are wretched and miserable and poor and blind and naked."—Rev. iii. 17.

"O that thou hadst known even in this thy day, the things which belong to thy peace! but now they are hid from thine eyes."

Yes we believe the nominal church of today to be the Babylon of our text, which falls. It commenced to be a condition of confusion with the mother and it continues to the end of the age. The church, anxious for numbers and money, has offered every inducement to get members, particularly those of wealth. Socials are arranged at which the wives and daughters are expected (even though followers of Jesus) to so dress and act as to decoy and captivate worldly and carnally minded men. Soon such a one is called brother and urged to join the church. At first he feels shocked at being asked to become a church member. He has heard of people being converted, having a change of heart, &c., but soon settles down to the thought that he is as good as others, that morality is the needed thing, and finding it to be a passport to the best society and an aid to business he does not long refuse. Now he is a member of church in good and regular standing; perhaps begins to like and feel interested in church affairs; becomes an officer in the Sunday school. Now he is looked upon as one of the principal members, a bell sheep, a representative of the flower of the flock. Who shall measure the baneful influence of this wolf in sheep's clothing upon the true sheep and lambs, supplanting truths with errors, ignoring true faith and trust and fostering and encouraging pride and worldliness, to say nothing of the effects upon the world when, it may be after having been years with the flock, this influential member is discovered to be a thief, who for years has systematically stolen from his employers, who had the utmost confidence in him because of his church connections? So the whole flock becomes suspected of being hypocrites, until now very few business men consider it any recommendation to an employee, to know that he is a christian. Nor should this be wondered at when we reflect that if any large defalcation or financial irregularity occurs you will find yourself as well as the infidel inquiring—Of what church is he a prominent member?

In this way the church—"Babylon"—has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," as shown in our text.

Jesus prophesied of this in parable when he said—"The kingdom of heaven [church] is like to a grain of mustard seed which a man took and sowed in his field, which, when grown, is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31. Verses 4 and 19 show us that the birds represent the devil. The church had a small beginning but afterwards spread out into many branches, and the representatives of the devil—hypocrites—wolves in sheep's clothing—came and lodged among the branches. But our text says: "Babylon is fallen." What is the fall and when will it occur? The fall we believe will be from her exalted position of control and respect with the world, to one of ignominy and contempt. The fall we expect will not be instantaneous; it will have a beginning and will gather momentum as it falls until it is dashed to pieces. As to when her fall is due, we can perhaps learn something by examining the parallels between the Jewish and the Gospel church. As has been shown heretofore, the Law was a shadow of the Gospel, and the Jew-

ish church under the Law, a pattern of the christian church under the Gospel; the one on the fleshly, the other on the spiritual plane, each called Israel.

We know how their age ended with the advent of Christ in the flesh. So he is to be present in the end of this age, a spiritual body. We know that he called the end of that age a "harvest" to the fleshly house and that he also says: "The harvest is the end of this world" (age). You will recollect that their age from the death of Jacob (Israel) to Christ's baptism—the beginning of their harvest—was 1841½ years, and that the parallels show that the *harvest* of this age and Christ's presence (a spiritual body) was due to commence in the fall of 1874, or 1841½ years, from the spring of 33.

As at the end of his three-and-one-half years' ministry, Jesus wept over that church, gave them up and said: "Your house is left unto you desolate," so we believe that at the parallel point of time—the spring of 1878, the nominal gospel church was given up and their house left desolate. Until the harvest of their age, all outward Jews—"wheat and chaff" were spoken to and of as Israel but Jesus did a separating work—"His fan is in his hand" to winnow the chaff from among the wheat and when the work of separation is accomplished the wheat only is recognized. So here true and false grow side by side in the church and together they are nominally "The kingdom of Heaven"—"Let both grow together until the harvest"; but in the harvest of this age, "He will gather *out of his kingdom* all things that offend," &c. Matt. xiii, 30, 41. But since the spring of 1878 we believe that the *nominal* church is cast off and now only the wheat—"the little flock"—is to be considered the church; and we believe this to be the date of the beginning of the fall of *Babylon church*, the parallel to the date of the fall of the church of the Scribes and Pharisees—hypocrites ,who "encompassed sea and land to make one proselyte." Their fall was gradual, so is Babylon's.

This rejection of the nominal—Babylon church—by the Lord seems to be illustrated in the picture of the church in its seven stages. Rev. iii. 16. The seventh or last, boasting of her being rich, increased in goods, &c., is pronounced by the Lord poor, naked, miserable, wretched and blind, and is spewed from his mouth. Once she was the mouth-piece of God; he spoke and taught through her, but now she is spewed out. *"Babylon is fallen."* Who cannot recognize that Babylon *is now falling* in the esteem of the world, which points to its children as more honorable, honest and faithful than the many Pastors and great ones in the church, of whose fall into great sins we hear almost daily.

The public press now takes every advantage to sneer at, and compare the lives and acts of christians with infidels—thus saying—"How is the mighty fallen?"

There was much wheat in the Jewish church, when given up, so too there is much wheat among the chaff and tares of the Babylon church. As God cared for and separated every true grain of wheat in that given up church (among them was Paul) and called them out into the true Gospel church, so now in this harvest he cares for every grain and now calls to them by his word—Rev. xvii. 4: "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins and that ye receive not of her plagues."

Do you advise us to disconnect ourselves from the church? I advise you to be separate from the world. If the church with which you are connected, lives in adulterous union with the world, you must, if you would keep your garments white, leave her, "hating even the garments spotted by the flesh." Jude 23. With her condition you can have no fellowship nor communion and the words of Paul 2 Cor. vi. 15, 18, would apply to you: "What concord hath Christ with Belial? What agreement hath the temple of God with idols? For ye are the temple of the living God." . . . . "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the *unclean thing*, and I will receive you." If on the contrary you associate with a company who live separate from, and endeavor to keep themselves unspotted from the world and bearing the fruits of the spirit—meekness, gentleness, patience, Godliness, brotherly-kindness &c., be assured it is no part of Babylon. "Forsake not the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching," but, "building up yourselves in the most holy faith . . . . keep yourselves in the love of God." But we have a standing as individuals aside from our church standing. As individuals we have become joined to Christ and recognize him as our head and director. We have professed to have died to the world and to have become alive toward God through Jesus. Is our life conduct in harmony with our covenant with Christ? Are we entirely his? Is it our meat and drink to do his will? The profession is vain unless it is true. "His servants you are, to whom you render service." Our day is one of peculiar temptation from the world. If in business, it seems to require every moment and every energy, and we are in danger of being swallowed up by the cares of this life, which press upon us every moment. Remember Jesus' words: "Ye cannot serve God and Mammon."—"Be not overcharged with the cares of this life." Living in the world be not of it.

BRO. G. W. STETSON

Death has laid our brother low. He died at his home, Edinboro, Pa., Oct. 9th, 1879. Though an event not entirely unexpected, since he has been seriously ill for some time, yet his death is a heavy blow to his many friends abroad as well as at home. He was beloved and esteemed by his fellow townsmen of all denominations as well as by the congregation of which he was pastor. He had been a faithful undershepherd, ever holding before his hearers, as the great incentive to holiness and purity of life, that which filled his own soul with joy and peace and helped him to live "above the world" —viz: The appearing of the Heavenly Bridegroom—The King of Glory, and our gathering together unto him. Our brother was a man of marked ability, and surrendered bright prospects of worldly and political honors to be permitted to preach Christ, when the glories and beauties of the word of God dawned upon his heart. The truth cost him much, yet he bought it gladly.

The funeral services (Sunday following) were held at "Normal Hall," it being more commodious than any of the churches of the place, which through respect were closed, the pastors taking part in the services of the occasion.

The brother's dying request that the editor of this paper should preach his funeral sermon was complied with. About twelve hundred persons attended the funeral services, thus giving evidence of the high esteem in which our brother was held.

His family and congregation will feel keenly their loss, yet sorrow not as those who have no hope.

IF thou art a vessel of gold, and thy brother but of wood, be not highminded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those mines that are richest are deepest.

THY TRUTH IS MY SHIELD AND BUCKLER

"Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son;
Strong in the Lord of Hosts,
And in His mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror.

Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God;
That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last."

TRUE LIGHT is in harmony with all previous *light*, or truth.

We should scrutinize closely everything presented as *light* which shines only as it is able to extinguish previous *light*.

Remember, too, that now ("the evil day") is not so much a time of attack and advance, as of watching and *withstanding* the attacks of error. "Take unto you the whole armor that you my be able to *withstand* in the *evil day*."

WHY DID CHRIST DIE?

Those who oppose the vicarious offering of Christ, admit, of course, that he died, and to give an explanation of the *cause* of His death falls upon them, and it is attempted. They deny that in *any sense* He died in our stead, and one statement made in explanation is: Christ became *one of us*, to share *with* us the ills of life, and die *like* us for the *same reason* that *we* die, because being flesh, and the flesh life being forfeited, he *must* die.

The same teacher says: "A little Scripture is worth more than a great deal of reasoning." We accept this as true, because God's word is based on the *infinite philosophy*, which is not always revealed, and even if it were stated in words would be so far above the grasp of *finite* minds that it would still remain unrevealed. He withholds the philosophy of some facts which are clearly revealed. If it be true that Christ died as *one of us* merely, we must infer that it was as necessary that he should die for *himself*, as that we should die for *ourselves*, on the principle of the same philosopher (?): "*Each one must suffer his own penalty.*" Against such reasoning we set the word of the Lord and abide the issue.

"And after threescore and two weeks shall Messiah be *cut off* BUT NOT FOR HIMSELF." Dan. ix: 26. It has been attempted to make it appear that Christ's sacrifice consisted in giving up his glory with the Father, in becoming a man. But even if it could be proven (which it cannot) that the Word becoming flesh was a cutting off, or a *death*, still that imaginary death could not be the one referred to in the above text. Those weeks, as has often been shown, reached to the baptism of Jesus, where he being *Christ-ened* or more properly, in English, *Anointed*, he was manifested as the Messiah. And *after* the weeks Messiah shall be cut off.

"He was *cut off* out of the land of the living: [not for himself] for the transgression of my people was he stricken." Isa. liii:8.

"For His life is taken *from the earth.*" Acts viii: 33.

His voluntary condescension in laying aside his glory and riches, to become a man, or to take the body prepared for sacrifice, is an important fact, and as an expression of the love of Christ, one which we delight to see and present to others; but the *taking* of the body *to be offered*, is surely not to be confounded with the "offering of the body of Jesus Christ." (Heb. x. 10.) "Being found in fashion as a *man*, he became obedient unto death, even the death of the *cross.*" (Phil. 2: 8.) We are lower than the angels, "and we see Jesus made a little lower than the angels for the suffering of death, ... that he by the grace of God might taste death for every man" (but not for himself). (Heb. ii. 9.) The *man* died, he became a man for that purpose.

"There is one God and one Mediator between God and men—*the* MAN Christ Jesus, who gave *himself* [the man] a *ransom for all*," &c., (but not for himself). (1 Tim. ii. 5, 6.) The ransom or price of anything always takes *the place of* the thing bought, and *in that sense* Christ gave his *flesh life* for the deliverance of man from death. (Heb. ii. 14, 15.) In the same sense that he is our *price*, he is our *substitute*. If a man knows not in what sense he was our ransom or price, he cannot see in Christ our substitute.

Adam is the natural man. He lost his life, the natural life. When he forfeited his life, we being in him forfeited ours, and "so death passed upon all, for in him all have sinned." To redeem Adam, secures the recovery of all. Christ takes Adam's place, and thus the place of all, for Adam represents all. As Adam was a natural man and lost his natural or flesh life, the Redeemer must become a man in order that he might have a flesh life to give as ransom. Hence he took our nature, and for the purpose named. (Heb. ii: 14, 16.) Here is the point where Christ needed *more* than Adam. Adam had but one nature—the human, while Christ had *two*—the human and divine. In Christ's earth life the human was manifest in *form*, but the divine *indwelling* was the *power*, and "*glory* as of the only begotten of the Father." (John i: 14.) In Christ's risen and glorified life he wears the divine form or image of his Father. The flesh *life* of Christ satisfied the claim as a ransom, but the *divine* secured the resurrection and change to a spiritual body or form.

Had Christ been merely human his death would have been as Adam's, but a Mighty One is provided who could give away all that Adam, and all in him, had lost, and yet have an infinite fullness of life. "He was put to death in the flesh, but made alive by the Spirit." (1 Pet. iii: 18.) The ransom secures man's recovery or reconciliation, but Christ's divine life imparted to us secures eternal salvation. "Reconciled by his death, saved by his life." (Rom. v: 10.) Thus Christ is the Redeemer, and also the second Adam, or head of a new and divine race. Oh the fulness of Christ! Man's life lost, if not redeemed must have been lost eternally, and man's life is redeemed, but Christ's flesh life was not redeemed, it *was* given up forever. He gave *it* as man's *substitute*. But was not Christ's flesh preserved and made alive? Yes, but not made alive by the flesh *life*, but by the Spirit, as shown above. When it was raised it was made spiritual; for he was the "*First-Born* from the dead." "And that which is born of the spirit is spirit." (Jno. iii: 6.) As of him so are all who are made *partakers* of his divine nature, their mortal bodies will be made alive, but like his, "it is raised a spiritual body." If a mortal body quickened is of *necessity mortal still*, then indeed an enemy *reconciled* may be an enemy still (Rom. v: 10), as is claimed by some. But if that is true then a vile body changed must be vile still, and when God converts the unconverted, they will be unconverted still.

Where then is our hope? How strange that men will reason so strangely.

The same writer who says Christ died because he was mortal, also says he died to get rid of his flesh, and show us the way into the holiest and that he went through as the First and our Forerunner, the last of which is true; but if as the same writer assumes Christ and the saints are all *raised in the flesh* and *changed afterward*, then how much does *dying* help them to get rid of the flesh? Are such inconsistencies the marks of a "clean theology?" Why do men continue to die if Christ is substitute? He died to make men alive. He found them counted dead. Practically the work of Christ converts death into a *sleep*, for all who die. Sleep implies waking. Absolute death knows no waking. We have the word of *Jesus* that "The maid is not dead but sleepeth," and "Lazarus sleepeth." They were to wake. In the statement "Man does not die," the word die is used in the same sense as Jesus used it, and those who cavil at the statement *know* what is meant, and *believe the same themselves*. Let them settle it with the Master. He gained the *power* to *deliver* from death when he died. (Heb. ii: 14, 15.) But he does not *use* that power (only in a few special cases) until the "Times of Restitution." The plan is to *save* men *first*, and bring them to the *knowledge* of the truth *afterward*. So in "due time" the fact that Christ gave himself a ransom for all will be testified. (1 Tim. ii: 4, 6.) Men born in that age will not even "fall asleep" for Adam's sin, and it will not be so difficult for them to believe in substitution. They will realize that the ransom paid is what prevents the original sentence *passed upon all*, from being *executed* upon them.

Now, because we are exceptions to the rule, i. e., get the light or the knowledge of the truth before the "due time," it seems more difficult to catch the idea of the ransom. As we are now counted dead in Adam before we die, so we are counted redeemed in Christ, and we are *dealt with* in regard to the truth as if we had actually been dead and raised again. This is why those who now become partakers of the divine nature are not raised in the flesh, like the rest of mankind, who have not heard the Gospel, but having here, like their Head, *voluntarily* crucified the flesh with its affections and lusts, are raised a spiritual body, and to a share in his work of restoring and enlightening the world. The *world* of mankind will be raised in the same kind of life that Adam lost, and by the knowledge of the truth be begotten to a higher life. If they *obey the law* of that higher life they will *never die*, but will be changed into the immortal state. If they disobey they must die—the second death. Some talk of the *necessity* of death as if a change from mortality to immortality were death. An egg is not *lost* that develops into a chicken: a grub does not die that changes into a butterfly. "Enoch was translated that he should *not see death.*"

Those who die in the future age will be as an egg with a germ of life implanted and begun to hatch, and then removed from proper heat and moisture. No man will die eternally for Adam's sin. Christ hath redeemed us once for all. And he has redeemed all. This salvation by Christ's death does not *secure* spiritual life for *any*, but it makes it *possible* for all. The knowledge of the truth, which is the begetting power, is the gift of God to all. But when the new life by the spirit of truth is begun, man is held responsible to obey. The salvation by Christ's death is the "*foundation* for repentance," because it is the goodness of God that leadeth men to repentance. Hence to ignore the value of Christ's death, is to belittle God's love and saving power. For God commendeth his love toward us in that while we were yet sinners Christ died for us.—Rom. v: 6.

We are glad now this subject is agitated, as it is to us an additional evidence that the "due time" is *dawning* in which God's love in giving Christ as a ransom for all, is to be made known. Oh that those who *oppose* it may not be of those who have known and then rejected. J. H. P.

THE NAME OF JESUS

"What's in a name?" is often asked, implying insignificance, and it may make but little difference to a man whether he be called Peter, James, John, Moses, Aaron or even Joshua (Jesus) in times when these and other names are used without any reference to their signification. But in Bible study we are impressed with the idea that names are full of meaning. They were given with reference to time, place or circumstance, past, present or future. Some names were as *monuments* to remind of some special dealings of the Lord, and others were *prophetic*. The qualities, work or destiny of an individual was often expressed by his name. When the direction of a life was changed it was sometimes indicated by a change of name. Adam, indicates man's origin—"of the earth, earthy." Cain, is "acquired," and the woman was mistaken in the value of the man she had gotten of the Lord. Abel, is "feeder," a shepherd, and fitly represents the great Shepherd of the sheep, who gave his life for them. Abraham means "father of a great multitude," or "of many nations." His name was changed from Abram to Abraham when God made him the promise. (Gen. 17: 5,) And in reference to the same great plan Sarai was changed to Sarah, i. e., Princess. (Ver. 15) These are prophetic in their character and point to the grand success of the gospel in bringing the nations to God, the Father of all, through the agency of the "seed" of promise —Christ and the church—the antitypes of Isaac and Rebekah. David, means beloved, a type of Christ, the true King of Israel. David as a prophet personifies Christ, and God makes promises to him as if he were Christ.

The excellent language of David—"Thou wilt not leave *my* soul in the grave, neither wilt thou suffer thine holy one to see corruption,"—was fulfilled in the triumphant resurrection of Christ from the dead. The name given is made to refer to position or official relationship, so that the *position is meant* when the word "name" is used. Even in this sense "a good name is rather to be chosen than great riches." The success of the Lord's work is to Him "for a *name*"—an honor. (Isa. lv:13.) To the obedient the Lord promises "an everlasting *name*." (lvi.:5) "but the *name* of the wicked shall rot." (Prov. x:7.) To receive a prophet in the *name* of a prophet certainly refers to his official character. "Thou shalt call his name Jesus because He shall save His people from their sins." Jesus, means Saviour, and we are carried forward from the mere *word* to the exalted official position, on account of which he can "save to the uttermost all who come unto God by him." His *position* is contrasted with that of men and angels, as he is Lord of both, having "all power in heaven and earth." Hence it is said, "Let *all* the angels of God worship him"; [that must include Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because he has "by *inheritance* obtained a more excellent *Name* than they." Michael or Gabriel are perhaps grander names than Jesus, though Jesus is grand in its very simplicity, but the *official* character of the Son of God as Saviour and King is the inheritance from his Father, which is far superior to theirs, for it pleased the Father that in him *all fullness* should dwell. He has given him a *name* which is above every name, that at the *name* of Jesus *every knee should bow* both in heaven and earth. And there is "none *other* name under heaven given among men whereby we must be saved."

With this view before our minds that the name refers to his official position, the importance of taking from among the Gentiles a "people for his *name*" will be appreciated. As the wife takes the name of her husband, so the church takes the name of her Head. The two made one is the fact of importance. Not one in name merely, but in *fact*, as represented by the name—one in spirit, position, aim and work. The difference between the terms Jesu-it and Christian may illustrate a point. The first relates to the *letter*, as Jesus is a proper name; the second relates more nearly to the *spirit*, as Christ means *anointed* and refers to his official position.

We are not here pleading for a *name*, but what appears to be an important *idea*. There is doubtless as much danger in using the name *Christian* as the name of a *sect*, as in using other names. The one body knows *no* divisions. All who have the spirit of Christ are *one* whether they fully realize it or not; one in spirit now and when glorified—married—one in every *possible* sense, even as the Father and Son are one. Jno. xvii:22, 23.

To be baptised into the name of Jesus (or Father, Son and holy Spirit,) as in him all fullness of the Godhead dwells, means far more than a baptismal *formula*. It is by the apostle expressed as being baptised by one spirit into one body. (1 Cor. xii:13.) There are letter and spirit in the subject of baptism as in almost every other part of God's plan. We should not ignore or belittle either. The letter *represents* the spirit, as a symbol or "*likeness* of his death," and "resurrection." (Rom. vi:5.) Those who can appreciate the spirit need not and are not most likely to ignore the letter, but it seems important that we should guard against mere formalism. In *spirit*, to be baptised involves a death to sin, a rising into a new life of obedience, and a consequent formation of a character;—having "your fruit unto *holiness* and the end everlasting life." (Rom. vi:22.) "As many of you as have been baptised into *Christ* have *put on* Christ." (Gal. iii:27.) "Into one body!" "Ye are *members* of Christ," as in the figure used, bone of his bone and flesh of his flesh. (Eph. v:30.) Do not confound the figure with the reality, do not imagine we will lose our individuality. The body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men.

The human body is used to *represent* the church, but in this as in all other figures the reality is but dimly foreshadowed. As Jesus is the *anointed*, so are we, and for the same purpose. He is both king and priest, so we are to be kings and priests—kings to rule and priests to bless.

To be baptised into his name is to become sharers in his spirit, his character, his official position and his work. The power given to him will be manifested through his saints. He is *our* Saviour, but the body corporate will save the *world*. He will continue to be our Head, but the church will be the head of the world. Adam was the head of his wife, but *they* were the united head of the race. The natural is the shadow of the spiritual. Our *position* will be higher than the highest angel. We, like them, will *die no more;* but as we for a *little while* have been *lower* than the *angels*, and ir an important sense under their influence, they in this world being ministering spirits to the *heirs* of salvation, so in the world to come, the church being then exalted to the throne of him who is Lord of both angels and men, the "saints will judge (rule) angels," and "judge (rule) the world" too. In that day when every knee shall bow to the highest manifested authority—before the Messiah's throne—the Queen as well as the King will be there. Is it a false ambition, to look for such royal honor? The voice of our coming husband sounds sweetly upon our ears as we struggle on amid the trials of this life. The overcomer will sit with me *in my throne*. Will he allure us on by such a hope to *deceive* us? Are the crown, throne and kingdom promised but unmeaning words? Are our hopes in vain? Will they vanish in fulfillment? Away with the doubt, it is Satan's snare; our Lover is true and faithful. and He has "all power." Call it an unworthy ambition and selfish withal, do you? Then God never would have given the inducement. If this hope of ours is selfish, then our Saviour is selfish. For the *joy* set before *him* he *endureth;* but it is a *benevolent* selfishness. His power is exercised to *bless*. The greater *serves* the less.

How else could we enter into the *joy* of our Lord than by reaching a position from which we can pour blessing on the needy? He hath given him a *name* above every name. Oh that we may realize our privilege of sharing it!

Baptised into the Saviour's death,
With him we rise again;
His spirit moves our every breath,
With him we'll live and reign. J. H. P.

THE DAY OF JUDGMENT

One great reason for the perverted views respecting the Messianic age, is the failure to understand the Bible meaning of the word *judgment*. It has several significations. Sometimes it means simply an examination or investigation of certain facts, testimony or arguments, in order to ascertain truth, or to reach a just decision. We also use the term to express that quality of mind which enables one to correctly grasp the true conclusion; as we speak of a person having *good judgment*. It often means the determination arrived at in the mind; also the results flowing from the trial and decision in the distribution of the rewards or punishments.

We have been taught to associate the word, when found in the Scriptures, with the last mentioned meaning, i. e. the *executive* judgment, which signification it certainly has; nevertheless, it also and frequently refers to the trial itself while in progress. Notice the first occurrence of the word in the New Testament, (Matt. vii:1, 2,) would clearly bear this rendering: "Test not, that ye be not tested. For with what

judgment [justice] ye test, ye shall be tested." The same word [Greek, *krimati*] here translated *judgment* is used in 1 Cor. vi. 7, referring to law suits. "Now therefore there is utterly a fault among you, because you have *krimati* [trials] one with another." During the Gospel age, the church have been having their trial. (1 Pet. iv. 12, 17). And, in the Millennial age, those who have stood the test and are accounted overcomers, shall share the throne with Jesus Christ our Lord, and shall rule over the nations during their trial; and having subdued all opposition will inaugurate the reign of peace, as it is written.

"Give to the King thy judgments, O God,
And thy righteousness to the King's son."

We, the church of the first born, the body of Christ, are collectively with our Head—the King's Son.

"He shall judge thy people with righteousness,
And thy poor with rectitude.
The mountains shall bear peace for the people,
And the hills, by righteousness.
He shall *judge the poor* of the people;
He shall *save the sons of the needy;*
He shall break in pieces the oppressor;
He shall come down as rain on the mown grass,
As showers that refresh the earth.
In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
All kings shall bow down to him;
All nations shall serve him." —Ps. lxxii. 1, 11.

What a blessed day that day of judgment will be!

"A day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne."

Yes! a day of *light.* Listen to Isaiah:

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, (the Jews) and healeth the stroke of their wound." Isa. xxx. 26. This is not spoken of natural, but of spiritual light. *Now,* the people are in darkness; they "stumble at his word," and murmur at his dealings. But, says the prophet, "*In that day* shall the deaf hear the words of the book, and the eyes of the blind shall *see* out of obscurity, and *out of darkness.* They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. xxix. 18, 24.

This spiritual light is no longer confined to the few; it is universal.

"All the ends of the earth shall remember and turn to Jehovah,
And all the families of nations shall worship before thee.
For the kingdom is Jehovah's,
And he is ruler among the nations."

"All nations which thou hast made
Shall come and bow down before thee, O Lord!
And shall give glory to thy name."

"Let the peoples praise thee, O God;
Let *all the peoples* praise thee.
Let the nations be glad and shout for joy,
For thou wilt *judge the peoples* righteously,
And the nations in the earth, thou wilt guide them."

O that *that day* with all its light and glory and blessedness were upon us. Thank God, it is not in the vague and distant future! It is almost here; the morning already dawns, and while we wait, not for the morning, but for the day, looking out upon the world, still stumbling in darkness, writhing under the iron heel of the oppressor, groaning under its load of sin and disease and death; and knowing full well that for them there is no release until He come whose right it is to reign; and who reigning shall crush the head of the serpent and deliver those who were all their life-time subject to this bondage, bringing the whole creation into the glorious liberty of the children of God, from the depths of our hearts we pray, as taught by the Master: "THY KINGDOM COME, *thy will be done on earth as in Heaven;*" and with Solomon we join in singing:

"Blessed be Jehovah God, the God of Israel,
Who alone doeth wondrous things.
And blessed be his glorious name forevermore;
AND LET THE WHOLE EARTH BE FILLED WITH
HIS GLORY. AMEN AND AMEN." W. I. M.

THE WEDDING GARMENT

NO. TWO

"When the king came in to see the guests (assembled for the wedding), he saw there a man who had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth. For many are called but few are chosen."—Matt. xxii. 11, 14.

As the parable of Christ relates the history of the living phase of the gospel church, this closing scene must refer to the condition of those who are "alive and remain" and are *expecting* to share the glory promised to the church. All who were thus gathered by the servants, were *supposed* to be ready for the marriage, but the great Inspector, who knows even the thoughts and intents of the heart, detects the lack and *sifts out* the unfit. The "chosen" are those who have that qualification represented by the "wedding garment." The *one* who is without it, doubtless represents a class who *thought* they were ready for the marriage, and were bitterly disappointed; their great sorrow may be expressed by the "weeping and gnashing of teeth." As the wedding garment represents readiness, we can not be indifferent as to what it is.

There are two views of this subject which we wish to consider. Some believe that the wedding garment is a "clean theology," and others that it is a "holy character." Now we confess that the latter view strikes us as more in harmony with the spirit of the gospel and the teachings of the apostles. We do not, however, ignore the importance of the knowledge of what our Father has been pleased to reveal in reference to his plans. The apostle exhorts to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. iii. 18.) Men are in danger of being extremists on this as on almost all other Bible themes—some making too much and others too little of the importance of knowledge of theory or correct theology. But we are quite sure that the relation between knowledge of truth and character is not lost sight of by the apostles. It is believed by some that it is not possible to have a right theory or theology, without its producing the right condition of mind and consequent obedience. And such ones endeavor to be consistent with their theory by never talking or writing on practical themes, and never exhorting to obedience. There is however a marked difference in this respect between the writings of such brethren and the writings of the apostles. There has been a time in the past when the writer of this was inclined to the extreme view that knowledge was sufficient of itself to produce practical results, and therefore, that it was necessary only to preach the right theory, and that *exhortation* was of very little importance. But the reading of the inspired letters to the churches aroused us to the consciousness that in taking such ground we were contradicting the holy Spirit. No one can read carefully the apostles' writings and not be impressed with the fact that a large portion of such writings are *exhortations to practical holy living.* Knowledge does not always produce obedience or all such exhortations would be in vain. We cannot resist the inference that the holy Spirit does nothing in vain. But we are not left to inference. Paul tells us of some who "*hold the truth in unrighteousness,*" (Rom. i. 18.) which would be impossible if the view presented were correct. The wrath of God is revealed against the *ungodliness* and *unrighteousness* of such men. "Because that when they *knew* God, *they glorified him not* as God, neither were thankful." (Ver. 21) "Wherefore God also gave them up to uncleanness (Ver. 24.) If knowledge is righteousness Paul should not and would not have written as he did. The nature of the unrighteousness is apparent in the context.

John gives us a definition of a righteous man which is worthy of our attention. "Little children, let no man deceive you; he that *doeth righteousness* is righteous, even as he is righteous." (1 Jno. iii. 7) "In this the children of God are manifest, and the children of the devil; whosoever *doeth not* righteousness is not of God, neither he that loveth not his brother." (Ver. 10) Who can fail to see that the object sought in giving men the truth, is *character*—to bring men into a *Godlike* condition, and that if men do not *obey* the truth, and fail to realize and to express *love* in their lives,

all is vain. Truth *obeyed* will prove the savor of life unto life, but disobeyed, the savor of death unto death. Knowledge is power either for good or evil; and the greater one's knowledge the greater his responsibility. "To whom much is given much is required." "This is the condemnation, that *light* is come, and men loved darkness rather than light because *their deeds were evil.*" If knowledge is righteousness, how could any man sin willfully after having come to the knowledge of the truth, and how could any human being be lost? for God has arranged that "all men shall come to the knowledge of the truth," because he is the "true light that lighteth every man that cometh into the world." We have the unmistakable testimony of Paul that though a man "have the gift of *prophecy*, and *understand all mysteries*, and all *knowledge*, and though he have all *faith* so that he could remove mountains, and have not *charity* [*love*], he is nothing." 1 Cor. xiii. 2.

We are referred to the statement of Paul: "Abraham *believed* God and it was counted to him for righteousness," as proof that faith *is* righteousness. With this idea James is made to contradict Paul, for he says Abraham was justified by *works* and not by faith only (Ch. ii. 24); and John contradicts Paul when he tells us that "all unrighteousness is *sin*," and as we have seen already, that righteousness is doing right. And Paul is even made to contradict himself in what we have quoted from him. But these men do not contradict each other, and their harmony will be apparent when we remember that Paul commends the "faith that *works by love.*" (Gal. v. 6.) That Abraham's faith, and that of all other Bible worthies was of this type—i. e. a *working* faith—will be seen by reference to their history. They were *justified* by faith, when their faith led them to do what God required of them. "By faith Abel *offered sacrifice.*" Heb. xi. 2.

"By faith Noah . . . . *prepared an ark.*" (Ver. 7) "By faith Abraham . . . . *obeyed* and went out" &c. (Ver. 8.) "By faith Abraham . . . . *offered up Isaac.*" (Ver. 17.) They *acted* by faith, so says James of Abraham. By works his faith was made perfect. (Ch. ii. 22.) The woman's faith saved her, but not till it led her to touch the Saviour. It existed *before* she was healed. So we see that faith alone does not save, and is not righteousness.

We have no doubt that the "wedding garment" is the "fine linen, clean and white" with which the Bride is clothed, and "the fine linen is the righteousness of the saints." (Rev. xix. 8.) But we can not believe that it is *limited* to her *theology*, but that it must *include* her *character.* It is the righteousness of her *manifested* in her life. The garment *expresses* her condition—her loyalty, her purity and her fellowship with God. Her righteousness is that to which she is called: "God hath not called us to uncleanness, but to *holiness.*" (1 Thess. iv. 7.) The garment expresses the *effect* sought and gained, rather than the means God uses to bring it about. "This is the will of God even your *sanctification*, that ye should abstain from *fornication.*" (Ver. 3.) To sanctify is to set apart for holy use, or to make holy or free from sin. Merely to "set apart" for any purpose is not to sanctify. "Now being made free from sin, and become servants to God, ye have your *fruit* unto *holiness*, and the end everlasting life." (Rom. vi. 22.) "Herein is my Father glorified, that ye bear much *fruit.*" "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." "If ye *keep my commandments* ye shall abide in my love." "This is my commandment, that ye *love one another.*" (John 15.) "He that loveth not his brother abideth in death" "He that *loveth not* knoweth not God, for God is love."

"The object of our union with Christ is to develop his life and love in us, and that by his spirit the *deeds* of *the flesh* might be mortified." (Rom. viii. 13.) A garment spotted with the *flesh* shows that the carnal or fleshly nature is not wholly subdued. "If ye live after the flesh ye shall die, but if ye, through the spirit do mortify the deeds of the body ye shall live."

If any one will take the trouble of examining the New Testament with the help of a concordance on this subject of purity, spotlessness, holiness and kindred ideas, they will be surprised that any one should even think of applying them to anything else than purity of heart and life. Get your theology corrected as fast as the truth is made plain to you, but do not let any one think that theology is a *garment.* We must be clothed with *righteousness.* "He that hath clean hands and a pure heart" shall ascend into the hill of the Lord. (Ps. xxiv. 3, 4.) "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." The wedding garment is the divine nature developed and manifested.

That those who live late in the dispensation should have more light than those who lived further back in the shining path, is true, but the same overcoming of the flesh and loyalty to God was required of those who fell asleep as of us. They were tested in their life, as are we and found the character which fitted them for the kingdom before they slept. If a perfect theology were the wedding garment, then none but the last generation (even if they) could be the Bride. But the Bride made ready evidently refers to the whole company, whether waking or sleeping, who were in Christ Jesus and consecrated to God's will. He has become "the author of eternal salvation to all them that *obey* him." This spirit of *loyalty* to Christ is one of the most essential qualities of a true disciple, or learner, and will be of great assistance to us all in perfecting our theology, and getting the victory over every element or characteristic of the beast.

If any should inquire of us what was the leading and controlling "mark" or quality of the beast, we would write in large letters: DOGMATISM AND INTOLERANCE. It is no proof that a doctrine is false because the Catholics believe it. Neither is it proof that a doctrine is true because a reformer, one whom God has used and led, promulgates it. Let us beware what we receive from any one; and "prove all things" by the word of the Lord.

And above all may we be able to *adorn* our lives with holiness: "*Add to faith*, virtue; to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, CHARITY." Last the greatest! If we have *these*, we shall have the "abundant entrance." (2 Pet. i. 5, 11.) To such the king will not say, "Why camest thou in hither?" but, "Well done! Enter thou into the joy of thy Lord." Amen. J. H. P.

SONS OF GOD

Have we ever fully realized what manner of love the Father hath bestowed upon us, that we should be called the sons of God? While the sons are being *perfected*, it is not expected that the *world* will understand it, for it is declared that the world knoweth *us* not, because it knew *him* not. But it is expected of the professed "followers of God as dear children" to understand their relationship to the Father, and to receive instruction from *him.*

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is." 1 John iii. 1, 2.

"As many as are *led* by the spirit of God, they are the sons of God." (Rom. viii. 14.) "*Begotten* sons, waiting for the adoption"—*full* sonship.

The relationship to God as sons, was little, if at all understood, prior to the advent of Jesus Christ in the flesh. "Now this I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all: but is under tutors and governors until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 1-7.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household—family—of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy *temple* in the Lord; *in whom* ye are also builded together for a habitation of *God* through the Spirit."—Eph. ii. 19, 22.

We see then that the *evidence* of sonship, is being *led* by the Spirit; having the spirit of truth to guide us into *all* truth, bearing witness with our spirit that we are the children of God; and if children, then *heirs;* "heirs of God, and *joint* heirs with Christ; if so be that we *suffer with* him, that we may be also glorified together."—Rom. viii. 16, 17.

Jesus said: "If ye *love* me, *ye will* keep my words.

Greater love hath no man than this, that a man lay down his life for his friends. This is my commandment, that ye love *one another*, as I have *loved you*. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you."—John xv. 12, 15.

What an inestimable privilege our Father has conferred upon us, that we should be exalted to the glorious position of sons of God; and to know, even here, what our Lord does; by being taught of *him*. "Ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any *man* teach you; but as the same anointing teacheth you of all things, and is *truth*, and is no lie, and even as it hath taught you, ye shall abide in [him] it."—1 John ii. 20, 27.

We are living in the period of Christ's (*Parousia*) presence; and consequently near to the time when the sons of God will be *glorified;* so it comes to us with peculiar force, to heed the injunction of the "disciple whom Jesus loved": "And now little children, *abide* in him; that when he shall *appear*, we may have *confidence*, and not be ashamed before him at his (*Parousia*) presence. If ye know that *he* is righteous, ye know that every one that doeth righteousness, is born [begotten] of him." (1 John ii. 28, 29.) "For ye have not received the spirit of bondage again to fear; but ye have received the *Spirit* of adoption—sonship—whereby we cry, Abba, Father." "For unto you it is given, in behalf of Christ, not only to *believe* on him, but also to suffer for his sake."—Phil. i. 29.

How it strengthens us to "endure hardness;" and to "press forward;" and to *rejoice*, "inasmuch as, if we are partakers of Christ's sufferings, when his glory shall be revealed, we may be glad also with exceeding joy." (1 Pet. iv. 13.) "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that *obey* him." Heb. v. 8.

If *with* him God will freely give us all things; shall we not, as *sons*, share with him as the author of eternal salvation? "The whole creation waiteth for the manifestation of the sons of God." (Rom. viii. 10.) At present the world knows them not. As God *is love*, think you he will have anything but a *loving* family? We are taught to love the brotherhood; as members of one body to be interested in each other.

The first of the fruits of the spirit is Love. We are also taught, by *precept* and *example*, to *love* our *enemies*. There remaineth these three: faith, hope and love; but the *greatest* is love.

"Do *all things* without murmurings and disputings; that ye may be blameless and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as *lights* in the world." B. W. K.

QUESTIONS AND ANSWERS

QUES. If Christ laid down his natural life, to redeem the natural life of man, I can see how Christ's death might benefit the *world* who are to be brought back in the natural or flesh-life, but how in that case could his death be any benefit to the Christian who is to be raised a spiritual body?

ANS. As we are *counted* dead in Adam before we actually die so are we *counted alive* again in Christ, before it is actually brought about. The object of counting the church redeemed now is that they may be on trial for eternal life, which they could not be if they were still counted dead.

The plan of God is to redeem from death first and bring to the knowledge of the truth afterward, as has often been shown. That is the rule, but with the church there is an exception. As they get the knowledge before the time, for special reasons—that they may be developed as the Bride to assist the Husband in the future work—so they are dealt with as if they had already been redeemed. An unredeemed man has nothing to give to, or use for the Lord. All was lost in Adam. But the Christian is always counted free from the claims of the law and the devil, in the word, hence he is expected to live for and use ALL for the Lord. "Ye are *bought* [redeemed, ransomed] with a price, *therefore* glorify God in your body and in your spirit, which are his." We quote on this point a short extract from a letter of one who appreciates the value of Christ's death even to the Christian.

"If a man wished to bestow a title of honor and an inheritance on a *slave*, would he not first make him *free?* How could a single soul be converted if not first *counted alive* in God's sight? 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' Our freedom, so that we may choose eternal life, is based on the death of Christ."

Christ is both our ransom to redeem us, and our example of voluntary obedience. He *consented* to the crucifixion. "Wherefore God hath highly exalted him" etc. (Phil. ii. 9.) and if we by the same Spirit, "crucify the flesh with its affections and lusts" we like him will be raised a spiritual body. In the successful life—"faithful unto death" the *object* of redemption is attained. The world being raised in flesh will then have the flesh to crucify. Christian, you are *now* enjoying the benefits of Christ's death, you are also made partaker of the Divine Nature by the Spirit. "Therefore ye are *debtors*, not to the flesh, for if ye live after the flesh ye shall *die*, but if ye through the spirit do mortify the deeds of the body ye shall *live*." When the work begun in you is perfected, then "mortality will be swallowed up in life."

QUES. Do you believe Christ came in the character of a Bridegroom at the beginning of both the Jewish and Gospel harvests?

ANS. I do. I understand that he came in that character at the beginning of the Jewish harvest as a part of the *pattern*, and at the beginning of the Gospel harvest as a parallel. John iii. 29, is a clear *statement* of the *fact* in relation to the first. The second depends on a number of evidences drawn from the prophetic periods and the parallelism of the two dispensations including the application of the parable of the "Ten Virgins."

To deny that he came as Bridegroom at the beginning of the Gospel harvest in 1874, is to ignore the proper parallelism between the thirty years of tarrying at each advent. He is revealed as both Bridegroom and Reaper in both harvests. The first is the type—the second the antitype. He did *not* come at the first to be espoused to the Gospel church and go away. His espousal to the Gospel church did not take place until the descent of the holy Spirit on the day of Pentecost. (the antitype of Eleazar, meeting Rebecca at the well where she received the bracelets and earrings—the "earnest") and all know that this was *after* Christ had *gone* away. His ministry in the flesh was not to the sons but to the servants—the Jewish church. "I am not sent but to the lost sheep of the house of Israel." Hence his command: "Go not in the way of the Gentiles," etc. It is true the natural seed in some sense belonged to God, but when Christ became a Son, God became a Father, and the Son *represented* his Father, hence "he that receiveth me receiveth him that sent me." Christ's work in the flesh was to *finish* the work of God, with the typical seed.

His coming as Bridegroom like all other features was a part of the pattern. Christ as his Father's representative could say: "All mine are thine, and thine are mine and I am glorified in them." (Jno. xvii. 10.) This was of the disciples.

Though the *natural* seed belonged to God, yet of Christ it is said: "He came to *his own* and his own received him not." He came as Bridegroom and was rejected. They were bidden but were found unworthy, hence the turning to the Gentiles—"the highways and hedges." And *those* murderers he destroyed and burned up their city. (See Matt. xxii. 1-14.) We hope all will continue to search carefully and prayerfully until they find the *true relation* between the work of the Father and the Son. Truth is what we want.

QUES. Why do you not admit the distinction made by the Saviour between the work of the Father and the Son?—Jno. v. 21, 22.

ANS. We do admit the distinction if we understand what it is. We have failed to express our thoughts correctly to any who suppose we make no distinction. We will try again. The coming of Jesus in the flesh, we regard as the dividing line between the two works referred to by the Saviour. "My Father worketh HITHERTO (i. e. before I came) and (now that I have come) I work." (V. 17.) There is a *sense* in which all things were made by Him, as the Pre-existent One, but we do not find any scripture which speaks of Christ as the *Son* until the coming in the flesh, and that is the standpoint of Jesus when he used the above language.

"My Father worketh *hitherto*," etc., we use as the *key* to unlock the rest. "For as the Father [hitherto] raiseth up the dead and quickeneth them, EVEN so the Son [now and henceforward] quickeneth whom he will," and the reason given is that the Father has given the work into his hands. "*All* things" (ver. 20) which includes "judgment" (ver. 22.) and "raising up the dead." (ver. 21 and 29.) The tense of the verb "raiseth" (ver. 21) is the same as "worketh" (ver. 17), and

yet the Saviour puts it in the *past* by the word "hitherto." When Christ says: "I work" he does not mean that he does a work *"distinct* from the Father"; for he says: "The Son can do nothing of *himself"* (ver. 19) and "The Father that dwelleth in me, he doeth the work." Even of the work of *judgment* committed to Christ he says: "I can of mine own self do *nothing*, as I hear, I judge," etc. (ver. 30) "And if I judge, my judgment is true, for I am *not alone*, but I and the Father which sent me." (viii. 16) Before Jesus came, God did the work, but since the Son came the Father works by him. It is not *less* true that God works by Christ since the resurrection than it was before. If the divine hidden *in the flesh* was able to express itself in acts of power, surely the fully developed Son of God *should have* just what he claims, "All power . . . . in heaven and earth." "The Father judgeth no man," we must understand as teaching that he does not judge "distinct from the Son" for he had committed the work unto the Son—"Immanuel." We have already shown that Christ so taught, and Paul expresses the same thought: "God hath appointed a day in the which HE will judge the world, by that man whom he hath ordained." &c. Acts xvii. 31. God judges, and yet Christ "will judge the living AND THE DEAD at his appearing and kingdom." 2 Tim. iv. 1. "The Father judgeth no man" and yet "God (is) the Judge of all." Heb. xii. 13.

In the prophecy of the invitation going to "all the ends of the earth" God says: "There is no God beside me; a just God and a Saviour, and none beside me." "I am God. . . . . I have sworn by myself, that unto me every knee shall bow." Isa. xlv. 21, 23. And yet God hath exalted Jesus and given *him* the name at which all shall bow.

"We trust in the living God who is the Saviour of all men, especially of those that believe." Here Christ is not mentioned. Shall we therefore conclude that God does it all "as distinct from Christ?" or shall we believe that Christ is the Mediator by whom God does the work? God raises the dead, but Christ is his Agent, so to speak. He will quicken the mortal bodies of his saints, but by *"Christ in you."* Compare Rom. viii. 9, 10, 11, where "Spirit of God," "Spirit of Christ" and "Christ in you" are used interchangeably. The distinction Christ makes is between what was done before he came and since. And we understand him to teach that since he came his work and the Father's *is one* and not distinct one from the other.

If any can not see it thus, we still pray for heaven's blessing on you all. J. H. P.

BIBLE CLASS DEPARTMENT

THE VERBAL ACCURACY OF GOD'S WORD

"Every word of God is pure. He is a shield to them that trust in Him—add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx. 5, 6.

Paul sharply criticised some ignorant persons who came into the church indulging in *strifes of words*, and we frequently find misunderstandings and divisions caused solely by a lack of knowledge of the meaning of important words and phrases. In fact there are sects in the Christian world today, as we all know, who are cut off and separated from other parts of the body simply by a difference of opinion as to the exact meaning of perhaps a single word. The Psalmist said: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Surely we can also say: He that made the tongue, and who gave us his law clothed in human language did he not know what words to select? It is evident that the holy Spirit inspired—not simply the broad ideas—but, in many cases at least, the exact phraseology.

So fully did the Jews believe this that the penalty of death was imposed on the Scribe, who, in copying the law, dared to alter a single word. So fully did Paul rest on the verbal accuracy of the Scriptures, that, relying on a single letter, he, at one bold stroke, cut away the main stay—so to speak—of the proud hopes of the whole Jewish nation. A hope which had been cherished for ages; that they, and they alone, were the chosen seed of Abraham, and the heirs to all the promises. Said he: "Know you, certainly, that those of faith, these are the sons of Abraham. . . . . Now to Abraham were the promises spoken, even for his SEED. He does not say 'And to the SEEDS,' as concerning many, but as concerning one; 'and to thy SEED'—who is Christ. . . . . *If ye are Christ's*, then you are Abraham's seed, heirs according to promise."*

Only the knowledge of this fact, we think, could enable the Master to say so confidently, "Till heaven and earth pass away, one iota [smallest letter in Greek alphabet] or one fine point [of a letter] shall not pass from the law till all be fulfilled."

That God's Word is perfect, is above controversy; we have indeed the oft repeated and divinely inspired assurance of the fact. That our English translation is perfect, is by no means as certain; in fact, we have abundant proof to the contrary. The truth is, howsoever faithful or capable the scholar may be, it is still simply impossible to make of any extended portion of the Word a concise and perfect *translation*. For this reason: If each of the nations of earth possessed exactly the same sets of ideas, expressed in exactly the same manner, one word for each division of thought, the work of changing from one language to another would be comparatively easy. But, as we know, this is not the case. One Greek word may express a thought embodied in several English words. Again, it may take a number of Greek words to cover all that is contained in a single English one. If words were made of India rubber, they might be stretched as occasion required; and indeed, there are those who so use them; but they are really more like a piece of hardened steel; which, while it may have different shapes, as viewed from different sides, is still unyielding and unchanging.

It is sometimes expedient in composing to use synonymous words when no change of sense is intended, in order to avoid repetition; but if this be done in *translating*, it is likely to cause—if not obscurity—at least doubt and uncertainty. But the translators of our version of the Bible did this very thing, and willingly acknowledge it. In the preface they say: "We have not tied ourselves to an uniformity of phrasing or to an identity of words. . . . . That we should express the same notion in the same particular word, as for example, if we translate the Hebrew or Greek word by *purpose*, never to call it *intent*," &c.

It had been better many times that they had been more strictly literal, even to the charge of producing a monotonous repetition. Our modern taste, we know, prefers a change in the sound, but we sometimes lose in force and power in obtaining that object. Paul was peculiarly fond of repetition. He is sometimes, as Paley says: "off at a word." When he strikes an expression that pleases him, he—like a child with a sweet butternut—turns it over and over, picking out at each fresh position some dainty bit, and refusing apparently, to lay it down until the last rich morsel has been extracted. We have a specimen in 2 Cor. ch. i. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all *comfort;* who *comforteth* us in all our tribulation, that we may be able to *comfort* them which are in any trouble, by the *comfort* wherewith we ourselves are *comforted* of God." Here our translators tired of the repetition. Not so Paul. He had not yet extracted all the *comfort* out of the blessed word, and so he goes on thus: "For as the sufferings of Christ abound in us, so our *comfort* also abounded through Christ. And whether we be afflicted, it is for your *comfort* and salvation . . . . or whether we be *comforted*, it is for your *comfort* and salvation, ... knowing that as ye are partakers of the sufferings, so shall ye be also of the *comfort*."

Some original words have been translated by so many English ones, and the rendition has been in certain cases so arbitrary, that there is blind confusion and an utter failure to perceive the true import of the Divine Word.

We are not faultfinding. The translators of King James' version, so called, probably did the very best they could under the circumstances. We of 1879 are living more than a quarter of a millennium nearer the perfect day. Indeed we fully believe that that perfect day is already dawning upon us. We have light, let us have truth. Truth at any price. Truth, if it overthrows long cherished errors. Truth, if it sweeps away musty cobwebs, once gossamer filaments of fancy, enshrined in our hearts. Truth, if the heavens fall: but they cannot fall, they rest on truth.

Let not a superstitious reverence for the old, take the place of a holy veneration for the pure, although it may seem to be new. Error may be old. TRUTH IS ETERNAL.

We purpose in succeeding numbers of THE WATCH TOWER to make use of the *"Bible Class"* department for short items of interest, both critical and explanatory, including the translations of words and phrases; and various readings from different scholars; earnestly seeking by the help of him who is the Light, the Truth, the Way, to come to knowledge of the truth, all the truth, and only the truth. The Spirit has promised to guide us "into *all the truth."* Let us "follow on to *know* the

Lord." Not that we may "hold the truth in unrighteousness," which is plainly possible; but, being "sanctified by the truth," "we may no longer be children, tossed to and fro, and carried about with every wind of doctrine . . . . but *holding the truth*, may in love grow up into him in all things, who is the head—Christ." W. I. M.

LIFE*

* [See Volume V, Scripture Studies, for an accurate presentation of this subject. The light was shining *dimly* in 1879.]

The Bible student is often puzzled with the question, How many kinds of life are there, and what is the difference between them? Our authorized version answers the question vaguely, if at all.

The word *life*, as found in the New Testament, is, in most places, a translation from one of the two Greek words, *zoee* and *psuchee*. The rendering of both by the one English word *life* covers up a clean-cut difference of meaning between the two.

The word *psuchee* has several significations. When it refers to *life*, and is so translated in our New Testament, it invariably alludes to the natural, fleshly, or blood-life. Liddell and Scott, in their lexicon, give the meaning as follows: "Psuchee, *breath;* Latin, *anima—life—spirit.* It leaves the body with the blood. Periphr. for the man himself. The *life* of animals," &c.

Zoee refers generally, in the New Testament, to the spiritual life, either in this age, or after the resurrection. Liddell and Scott give, *zoee, a living, i. e., means of life; life* opposed to death. It sometimes, at least, as in the definition, "means of life," seems to indicate an inherent or independent life power; thus opposed to *psuchee*, which is dependent on the breath.

In the New Testament, we find *eternal*, or *everlasting*, life (*zoee*) over forty times. Also, endless *life;* resurrection of *life;* word of *life;* book of *life;* water of *life;* crown of *life*, &c. Also, our Lord is called the Prince of Life; Author of Life; Bread of Life, etc.—All from *zoee*. Psuchee is *never* found in any such connection.

In reference to *psuchee*, and its corresponding Hebrew word, *nephesh*, an able critic remarks: "Perhaps it may be worthy of notice, that in all the seven hundred times in which *nephesh* occurs, and the one hundred and five times of *psuchee*, not once is the word immortal, or deathless, or never-dying, found in connection, as qualifying the terms."

We will quote as samples the occurrences of *psuchee*, wherever translated *life* in Matthew: "They are dead who sought the child's *life;*" "Take not thought for your *life*, what ye shall eat;" "He that finds his *life* shall lose it, and he that loses his *life* for my sake, shall find it;" "For whoever will save his *life*, shall lose it; and whoever may lose his *life* for my sake, shall find it."

These last two passages are made still clearer by John xii. 25, where, apparently, the complete remark of Christ is given, and *psuchee* and *zoee* are brought into direct contrast: "He that loves his life [*psuchee*] shall lose it; and he that hates his life [*psuchee*] in this world, shall keep it unto life [*zoee*] eternal."

We reserve last occurrence of life—from *psuchee*—in Matthew, for the present.

We are never taught to hate the *zoee*, but the *psuchee* is to be held in comparatively low estimation. For instance: "If anyone comes to me and hates not his father, ... and even his own life" [*psuchee*], etc. Barnabas and Paul were called "men who have hazarded their *lives* for the name of Jesus." Paul said, "Neither do I count my *life* dear to myself." etc. When Entychus fell from the third loft during Paul's preaching, and was taken up insensible, the Apostle said: "His life [*psuchee*] is in him." It is applied to beasts: "The third part of the creatures which were in the sea, and had life [*psuchee*] died."

We will look at a few passages in which *zoee* occurs. "Straight is the gate, and narrow the way, which leads to life [*zoee*]." "If thou desirest to enter into *zoee* keep the commandments." "He that believes on the Son has everlasting *zoee*, and he that believes not the Son, shall not see *zoee*." "Ye will not come to me, that ye may have *zoee*." In John, chapters 5 and 6, every occurrence of *life* is from *zoee*.

From Psuchee we obtain the adjective, Psuchikos; which occurs six times in the New Testament, is twice translated *sensual*, and four times *natural*, as follows:

"But the *natural* man receives not the things of the Spirit of God, for they are foolishness to him." "It is sown a *natural* body, it rises a spiritual body. If there is a *natural* body, there is also a spiritual . . . . but the spiritual is not first, but the *natural* [psuchikos] and afterward the spiritual."

In perfect harmony with this last scripture we find in relation to the two Adams, the corresponding heads of the natural and spiritual planes: "The first man Adam was made a living *psukeen* [natural man]; the last Adam a life [*zoee*] giving spirit." We have probably quoted sufficient to render clear the distinction between the two spirit inspired words, let us now look at their force and bearing on the question of the atonement, which has been agitating our people lately.

It has been asserted that the life which Christ laid down for the world was not the *natural*, but that which he had with the Father; which—spiritual life—he laid down at his incarnation and took up at his resurrection, wresting John vi. 63. "The flesh profits nothing," from its true position, the sacrificial death of Christ has been degraded, and the blood of the covenant counted an unholy [Greek *koinon*, common] thing.

The original Greek settles the question of the kind of life, clearly and unmistakably. While it is continually taught that in Christ we have *zoee*, even *zoee* everlasting, it nowhere says that he laid down his *zoee* for us. On the contrary it plainly and *invariably* states that the life he gave was the *psuchee* [natural, or blood life.] We will quote a few texts. "The Son of Man came not to be ministered to, but minister, and to give his *life* [psuchee] a ransom for many." (Matt. xx. 28, Mark x. 45. "The good Shepherd lays down his *psuchee* for the sheep." (John x. 11.) This declaration is stronger when we notice that in the verse previous Christ says, "I came that they may have *zoee*," etc. Following, he reiterates "I lay down my *psuchee* for the sheep. . . . . For this my Father loves me, because I lay down my *life* that I may receive [*a*] it again, no one forces [*b*] it from me, but I lay it down of myself. I have authority [*c*] to lay it down, and I have authority to receive it again. This commandment I received from my Father." Although Christ here speaks of receiving it again, it does not of necessity mean that when he rose from the dead he took again the blood life. Simply, he had authority, or an arrangement with the Father to live again. The nature of his resurrection life we learn from other scriptures. The passage in this respect is similar to John xii. 25. "He that hates his psuchee in this world, shall keep *it* unto *zoee* eternal," when mortality shall be swallowed up by *zoee*.

We have a strong contrast in the following. "We know that we have passed out of death into *zoee*, because we love the brethren. He that loves not his brother *abides in death* [during the enjoyment of the blood life (*psukee*) mankind are under the dominion of death.] . . . . In this we know love, that he laid down his *psuchee* for us; and we ought to lay down our lives [*psukas*] for the brethren." "Greater love hath no one than this, that one lay down his *psuchee* for his friends." No one is ever supposed to lay down the *zoee*.

What each of his lives (*psuchee* and *zoee*) does for us we have in Rom. v. 10. "For if being enemies, we were reconciled to God *through the death* of his Son, [the laying down of the blood life or *psuchee*] much more, being reconciled, shall we be saved [by the impartation of his spiritual nature, and the benefits that follow] by his *zoee*." As to the origin of this higher life, and how it comes to us we have John v. 26. "As the Father has *zoee* in himself, so he gave also to the Son to have *zoee* in himself." "For this is the will of my Father, that every one who sees the Son, and believes on him, may have everlasting *zoee*" etc. By the arrangement above noted, Jesus our Lord has become "Author of *zoee*," "Prince of *zoee*," "Bread of *zoee*," and mark it, "The resurrection and the *zoee*." The *Resurrection* to all, the *Zoee* to believers. "Marvel not at this; for an hour is coming in which *all* that are in the graves shall hear *his voice*, and shall come forth; they that did good, to the resurrection of life [zoee,] and they that did evil, to the resurrection of judgment."—*Am. Bible Union Version.* "These are written, that ye might believe that Jesus is the Christ [anointed], the Son of God, and that believing ye may have *zoee* in his name."

a.—Greek, Lambano. The original signification of the word is twofold; one *to take*, the other *to receive;* (I) *to take, grasp, seize, to gain, win, etc.;* (II) *to have given one, receive, get, etc.*

b.—Greek, Aireo, *to take, grasp, seize, conquer, overpower, etc.*

c.—Greek, Exousia, power, *authority to do a thing, permission, resources, etc.*

W. I. M.

Remarks by the Editor. This is very satisfactory and we think should and will, end controversy as to what life Jesus gave for our ransom from death. Our natural life (*psuchee*) is forfeited. Our Lord became our substitute and gave his *psuchee* for ours and then *as a gift* offers believers his *Zoee* eternal.

[The foregoing conclusions are immature, as will be apparent to any one who has read Volume V, Studies in the Scriptures.]

THE ANTICHRIST

2 THES. II.*

B.—Good evening, Brother A., I have wanted for some time to inquire your views of the "Man of Sin"—"The Antichrist." Who is he, what is he, and when will he come; or has he already come?

A.—I shall enjoy a conversation with you on this subject; it is one deserving of careful thought and is mentioned by Jesus himself, as well as by his apostles and prophets. I presume I need not make mention of the various theories held by Bible students on the subject. Many believe that Jerusalem and the temple will be rebuilt soon, and that some literal man will oppose and exalt himself above all that is called God, or that is worshipped, so that he, as God, will sit in the temple of God showing himself that *he* is God. (2 Thes. ii:4.) He is expected to be able to perform *"signs and lying wonders"*—to deceive all the world into the idea that HE is God, and to have them give homage and worship to him.

There are various conjectures as to who may be this "Man of Sin." It has been claimed for Napoleon Bonaparte and each of his successors to the title to the throne of France, and now for Prince Jerome Bonaparte. Others quite recently have given up expecting so much of a development of power from a broken down dynasty, and claim, with positiveness, that it is the present Pope.

B.—It would be a very remarkable thing to have occur in this nineteenth century. It might have been possible in some heathen land, hundreds of years ago, but I could not make myself believe that such things are even possible now. No, the tendency of the press and of science is to ignore God altogether, and in the face of the wonderful evidences of His creative power and might, to deny entirely the Lord, in whose praise "Day unto day uttereth speech, and night unto night showeth knowledge." Ps. xix:2.

A.—I fully agree with you. It should be much easier to turn the world to Atheism than to Idolatry. This is one reason why I could not look for a *personal* "Man of Sin." and had always exhorted the church to look and wait for "The day of the Lord." Yet here (2 Thes. ii) he tells them, "That day shall not come except there come a falling away first, and that Man of Sin be revealed." As I believe the word to teach that we are now living in "the day of the Lord," you see it is both natural and consistent in me to look back for the "Man of Sin," and to expect to be able to recognize him, for Paul says he must be revealed, or his *real character* shown and seen before the "day of the Lord." He referred to a false system which would develop in the church. As one error after another crept into the church, they gradually brought about the "falling away." The church fell *from* her position of trust in, and support on the promises of her absent Lord, and began to love the world and **the things of the world.**

The narrow path was too steep and rough; she coveted the world's ease and abundance, and the more bold element formed the plan of so arranging the customs and laws that the world's affections were captured, and instead of persecuting, the Roman Empire embraced the church and seated her in power. Doubtless she thought to use the power and influence of her new friend—Rome—to the honor of the Lord to whom she was betrothed, but soon she began to "glorify herself and to live deliciously with the kings of the earth," and "her sins reached unto heaven." Rev. xviii:5-7.

B. You speak of it as the woman, &c.; if this is the same referred to by Paul, why does he call it "The *Man* of Sin?"

A. It requires *two* to make *one*, as Adam and Eve became *one* and "God called their name Adam." And as Jesus and his bride are to become *one* and together be known as *The Christ* (anointed)— the *one seed*—so with this case: The virgin of Christ became united to the World. They twain became *one*—"The Man of Sin." Since she pretended to be the true bride and heir with Jesus to the throne of kingdoms, so when united to the world, she claimed the union to be valid and lawful, that she *sat a queen.* She ruled over the empire of earth, claiming the various titles and honors due to the true Lord and his bride. And that system—Papacy—being a falsifier which sought to take the honor of the true anointed, is emphatically the opponent of the true Christ, or, as the name signifies, Antichrist.

B. But, can we say the Papacy denies God or Christ? Is the language, "Who opposeth and exalteth himself above all that is called God or that is worshipped," applicable to that system?

A. Yes; as Paul said of some: "They profess that they know God, but in works they deny him." I refer to the *Papal system;* not to individual Roman Catholics. If you are not familiar with

THE CLAIMS OF PAPACY

you cannot so well understand how it exalts itself, and opposes God. Papacy claims that its representative, the Pope, is "king of kings and lord of lords,"—"The Prince of the kings of the earth." As Christ's vice-gerent, he is the Pa-pa—Pope—Father, *i. e.,* "The Everlasting Father," "The Prince of Peace," "The Mighty God." All of these, and every other title announced by the prophets, is considered as proper and applicable to the Pope, since *he is Christ's vicar*, or *instead of Christ.* Did the prophets declare the reign of Christ for a thousand years over the nations, and that he should reign until he should put all enemies under him? Papacy claims that when exalted to power, it did put down all enemies, and that for a thousand years it did reign over the kings of the earth. (Generally dated, I believe, from A. D. 792 to 1792.) And they claim that the *millennial* reign of Christ and his saints, of Rev. xx, took place, is now in the past, and that the period since the overthrow of Papacy's dominion (1798) is the "little season," mentioned in vs. 3, 7 and 8, during which the "devil is loosed." (Protestanism and all infidelity to the church.) During her reign over the earth's kings, she did "Rule with a rod of iron," and claimed Divine authority, and that it was the fulfilment of Psa. ii:6-12. Read it. To vs. 10-12 were given emphasis, especially "Kiss the SON." Actually the kings of the earth did kneel down before the Pope, kiss his great toe, receive his blessing and their crowns from his hands. (Sometimes the crown was placed by the Pope's *feet* upon king's heads.) And for centuries no king reigned in Europe without this blessing and appointment of the Pope. To offend or disobey was to forfeit their titles and thrones. Thus, by claiming God's honor, Papacy exalted itself and opposed the true God. To illustrate the claims of *Papacy* let me quote a few of its "great swelling words."—Pope Martin: "The greatness of priesthood began in Melchisedec, was solemnized in Aaron, continued in the children of Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction, and *manifested in the Pope.* So that, through this *pre-eminence of my priesthood,* having all things subject to me, it may seem well verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet.' . . . *I* am all in all and above all, so that God himself, and I, the vicar of God, have both one consistory . . . . Wherefore, if those things that I do be said not to be done of man but of God: WHAT CAN YOU MAKE OF ME BUT GOD? Again, if the prelates of the church be called and counted of Constantine for Gods, I then, being above all prelates, seem by this reason to be ABOVE ALL GODS. Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, *yea, with the precepts of Christ.*" Pope Gregory II. boasted that: "All the kings of the west reverence the Pope as a *God on earth.*" An oft accepted title was, "*Our Lord God the Pope.*" At the Lateran Council the Pope was addressed: "Thou art another god on earth."

B. It would appear that in olden times the Popes had made great pretensions.

A. Yes, brother; and you will remember that the late Pius IX promulgated the dogma of his own *Infallibility.* And the present Pope, Leo XIII claims to be *"The Lion of the tribe of Judah."* This, like other titles belonging to the *true* Christ, is claimed by the *Anti-Christ*, as you will see by this extract from the *Pittsburg Dispatch* of June 14, 1879: "A rich American now residing at Rome, desiring to possess the bust of Leo XIII, engaged the services of the celebrated sculptor, Tadolini. The latter, not content with the simple portrait of the Holy Father, went to the Vatican and asked permission of Leo XIII to reproduce his features from the original. The Pope consented. When the work was finished Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, 'Leo de tribu juda.'" ["The Lion of the tribe of Judah."]

B. It does seem very clear when so put together; but how about the remainder of the verse—"Who sitteth in the *temple* of God, showing himself that he is God"? How could Papacy fulfill this? The temple at Jerusalem had been destroyed hundreds of years before Papacy's rule.

A. The temple of God is the dwelling or abode of God. Once he dwelt in the Jewish temple, but at the death of Jesus the vail of the temple was rent in twain and the glory of the Lord departed, and from that time it ceased to be, really, the

* [See revision of this article published in issue of December, 1881.]

temple of God. For fifty days there was no temple on earth; but "When *Pentecost* was fully come," the Lord descended by his spirit, and his glory and presence filled *his New Temple*, the Gospel church. "Know *ye* not that *ye* are the temple of God?" (1 Cor. iii:16; Eph. ii:21, 22.) There has been *no other temple* since, and there never will be another, for this one is an *everlasting habitation*. Any building which men may put up at Jerusalem might be called a temple, but it would not be THE *temple of God*. The "Man of Sin,"—Papacy—did take his seat in God's church (temple), and used in a blasphemous manner the titles and honors of the "King of Kings." Paul tells us that the errors which led to this falling away from the truth had begun to operate in the church even in his day. It increased more rapidly when the church's "candlestick" was removed,—the special gifts of the Spirit in healing, discerning of spirits, etc., ceased. These let, or hindered the more rapid development of error in the apostolic days. (Another hindrance was the pagan empire, and not until its decline could Papacy be exalted.)

B. It does seem to be a wonderful counterfeit of the true kingdom of God, and I see some force in the Spirit's calling it (vs. 11) *strong delusion* that they should believe a lie.

A. We find a clearly drawn

PICTURE OF THE COUNTERFEIT OF GOD'S KINGDOM

(Rev. xii.)

B. This chapter is quite peculiar, and is generally thought to be a picture of the establishment of the true kingdom. However, this view involves a contradiction.

A. It does, and for this reason it has been considered one of the most difficult chapters of this difficult book. Let us examine carefully:

"The woman, clothed with the sun," is the *Gospel church*, covered with the precious promises of God and the glorious light of truth. The moon is the reflection of the sun's brightness, so the Law or Jewish age was a shadow of the Gospel. It was light, but not the real, only reflected light. The woman had the moon under her feet. She had reached a higher plane, and yet she rested upon the foundation of the apostles and prophets, the diadem of twelve stars representing the apostles. (V. 3). The Roman Empire had seven heads (Rome's seven successive and distinct *forms of government*), and ten horns (divisions of power). "The red dragon," Pagan Rome, persecuted the church. "His tail drew the third part of the stars of heaven and did cast them to the earth." "Stars of heaven," —the bright ones or ministers and teachers in the church. The dragon's tail draws them, *i. e.*, these become followers of Pagan Rome in hopes of having favor with the empire and escaping persecution. As a result, they lose their position as stars in the true church, and are "cast to the earth." Persecuted and reviled, she was pained to be delivered, and longed for the completion of the promised "Seed of the woman which should bruise the serpent's head." Her anxiety and desire in this direction produced a *pre-mature* birth—"The Man of Sin" (the papal hierarchy) being the offspring. This "male child," at first a weak one (A. D. 314), was gradually "caught up unto God and to his throne," or exalted to the position and titles, homage and praise of the true "seed," so that "He as God sat in the temple [church] of God, showing himself that he is God." And within three hundred years he did "rule the nations with a rod of iron."

Vs. 7: "And there was war in heaven;"—*i. e.*, there was a conflict or controversy between the two elements—the church and the empire—when this son of the church attempted to take the ruling position. (This conflict and casting down continued for several hundred years, or until about A. D. 752, when—the pontificate of Zachary, the Roman court decided that no Metropolitan could enter upon his functions without the approval of the pontiff." "In the same year, Pepin asked the sanction of the Pope to ascend the throne of France.") "Michael and his angels"—the Papacy and its supporters—fought against the dragon—pagan rulers, etc.,—and the great dragon was cast out of heaven. This conflict between papal and pagan power resulted, as we have seen, in the overthrow of the latter.

B. But does it not seem a forced construction to suppose Michael to symbolize the "Man of Sin?" Is not this the same Michael referred to in Dan. xii? If it is a symbol in one case, is it not in the other?

A. No; the account in Dan. xii is a literal statement. The resurrection and other matters there mentioned are literal but not so Rev. xii. The woman, dragon, tail, stars, horns, etc., are all symbols, and it would be out of order to have a real Michael fight a symbolic dragon. However, it seemed puzzling at first to know why this name should be given to *Antichrist*, but on turning to a dictionary we find that the meaning of the word Michael is—*"Who as God."* It is quite remarkable that the meaning should be in such close accord with Paul's description, *"He as God* sitteth in the temple of God," etc. When the dragon was cast out of heaven (out of the ruling position) it left this one (*"Who as God,"*) in control, or *in the heavens*, and from him issues the "loud voice" (great proclamation) of verses 10, 11 and 12; that is, Papacy claimed that when it assumed control "the kingdom of God and the power of his anointed," had come to the world. They claimed that they had overcome by the blood of the Lamb, their lives and testimonies. "Therefore, rejoice ye heavens. (Let Papacy and all connected therewith rejoice.) "Woe to the inhabitants of the earth," etc. As the church had once been persecuted when Paganism reigned, so now when she reigns she makes the pagans and heretics suffer. This, Papacy claims as the Millennium, during which it broke in pieces the kingdoms with the rod of iron.

B. But it is the dragon that causes the woe, not the church.

A. Remember that the dragon represents Rome, and that the *same dragon* has various heads. (See Rev. xvii.) Here it had fully taken on its fifth head—Papacy. It was the same Rome under a new ruler, or head, and the same power which had previously persecuted the church. The empire and its army under the new ruler persecuted pagans and heretics. Remember, therefore, that hereafter the dragon represents the empire or military power, under the control of its ecclesiastical head. This military power must be made use of by its new head, and its force was directed against the woman and against "the remnant of her seed [not of the apostasy], which *keep the commandments of God* and have the testimony of Jesus." ["The testimony of Jesus is the spirit of prophecy."] These, Waldenses, &c., doubtless knew from the prophetic word, not only that the "same Jesus" would come again "to be glorified in his saints," but also that there should "first come a great falling away," and "That Man of Sin be revealed—the son of perdition,"—*before* the day of the Lord.

Vs. 14.—To the woman were given two wings of a great eagle, that she might fly into the wilderness [lit., the place deserted] into her place. The two wings are probably the *"two witnesses"*—the Word, which now showed the true church from which Papacy had sprung, her true condition—ON *earth* instead of, as at first, *above* the earth, with the moon under her feet.

These two witnesses assist her, not only to mount upward again, but to return to "the place deserted," *i. e.*, to a condition of harmony with God, not with the world. She was nourished in this wilderness 1,260 years, or three and a half times, (from A. D. 538 to A. D. 1798.)

Vs. 15.—"The dragon (Empire) cast a flood of waters (people—army) after the woman to destroy her, but the earth helped the woman," &c. The army was largely made use of in punishing dissenters, and had it not been that frequent trouble from other sources otherwise occupied it, the army might have exterminated the true church.

Now, Brother B., can you see the "Man of Sin?" Has he been revealed?

B. Yes, yes! It seems very clear and plain. Now, how about his final end?

A. Paul says: "Whom the Lord shall consume with the spirit of his mouth." To *consume* is to waste gradually. The spirit of his mouth is his *Word*. This consuming of Papacy has progressed for about three hundred years, or since God's Word began to be published, (A. D. 1526) and particularly since 1801, when it, "the two witnesses," was exalted to heaven, or when it came to be reverenced.

Papacy has ever realized that *"the Word"* would be its destroyer, and has sought in every way to keep it from the people, and would today, as in past ages, burn every Bible if it could.

B.—Thank God for His Word! How we should prize it! It is the light which dispels errors and scatters the powers of darkness. Yet I often think that many of its strongest advocates are neglecters or careless readers of it. Would that all might remember that "it is the power of God unto salvation." and that in neglecting it they neglect him. Mark 8:38.

A.—Your remarks are good. I have noticed of late that while the nominal Christian professor becomes the more skeptical, the more matured and most earnest children of God are searching as they never did before.

B.—Paul speaks of a destruction of Antichrist as well as of his consuming: "Whom the Lord shall destroy with the brightness of his coming." Will this be when Christ is seen in glory in the sky?

A.—The words you quote would be more literally rendered: "Whom the Lord will make powerless by the appearing [manifesting] of his *presence*." Papacy has been losing its power gradually (the "Roman Inquisition," the last of its kind.

being abolished in 1870). This, too, is in harmony with our understanding of Christ's *presence:* that he is *now present,* separating, purifying and gathering the wheat; and when this is accomplished, we (if gathered) *"shall appear with him."* Oh, glorious hope! Let *us* "so run that we may obtain," really overcoming the real dragon by the blood of the Lamb and the word of his *testimony,* that we may have part with the *real* anointed Jesus, in the real kingdom. Good-bye; call again.

A BEAUTIFUL ROBE

There is a robe I long to wear,
One which my neighbors *all* may share
A robe so perfect, pure and white,—
Its very folds reflect the light.

'Twill also fit each form and size,
Such wond'rous virtue in it lies;
Every deformity 'twill hide,
And deck the wearer like a bride.

This robe cannot with gold be bought,
However much it may be sought;
Titles of earth, genius, or fame,
No share in it can ever claim.

But those who, counting *all* but dross,
Bow low, before the Saviour's cross;
Believing he will hear their cry,
And on his promises rely.

Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness.

[SELECTED. By request.]

THE BUILDING OF ZION

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16.

We have no doubt that Zion as used in Scripture is *double,* aside from its being the name of a literal mountain.

It represents "the city of the Lord" (Isa. lx. 14)—Jerusalem. But which? There are two Jerusalems: the old, and the new: the earthly and the heavenly, and two nations or churches corresponding—the Jewish and the Gospel. Some apply the text wholly to the restoration of the earthly Jerusalem, and others apply it wholly to the success, in some way of the Gospel church: perhaps it is most commonly applied to what is familiarly called a "revival of religion." We believe such prophecies apply *primarily* to the building up of the old Jerusalem, by *restoration,* and in a higher sense, to the building up of the New Jerusalem by *glorification,* and that both will be accomplished in one and the same day, i. e., "the day of wrath," or the 37 years on which we have entered, reaching to A. D. 1914. We do not believe that a revival of religion fills the prophetic picture in any proper sense. The New Testament clearly locates the appearing in glory after the resurrection of the saints, for, says Paul: "When Christ who is our life shall appear we also shall appear with him in glory." Col. iii. 4. That it is associated with the Christian's *reward,* and not with his *work in this life* is evident, because Peter speaks of our trial when *ended* as being "found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

The "*manifestation* of the sons of God." (Rom. viii. 19), the *appearing* in glory, and the descent of the New Jerusalem, may be the same great fact under different names. The same glorious results are clearly foretold as coming from each. When the New Jerusalem comes down "having the glory of the Lord," it is said: "The nations shall walk in the light of it;" to its flowing river "whosoever will" is invited to come and drink, and the leaves of its trees are "for the healing of the nations."—Rev. xxi. 10, 11, 24 and xxii, 1, 2.

As a result of the "manifestation of the sons of God," it is said that "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Rom. viii. 21.) Compare these results with what is stated in the connection of our text as to the great benefits to earth's inhabitants, of the Lord's appearing in glory, and two things must, we think, be impressed on the reader's mind: first, that the three things mentioned above are one and the same: second, that the appearing in glory is an event greatly to be desired for the benefit of mankind. Certainly the manifestation, or descent, are not due until after the church is glorified, hence the building up of Zion must precede the time when a perfect theology will prevail among men on earth. It is when the "Lord shall bring again Zion" that "the watchmen shall see eye to eye." Then, the veil being removed, the knowledge of the Lord shall prevail, and "all the ends of the earth shall see the salvation of our God." Isa. lii. It is during a period of *imperfect* theology, when we know only in *part,* that the stones of the heavenly building are selected and hewn to fit their places; but when the temple is built and filled with the glory of the Lord, "Then it will shine forth as the sun, and the nations will be enlightened, and they shall turn to the Lord." Ps. xxii. 27. Some object to the double application of the term Zion, who are believers in the restoration of the earthly Jerusalem, and yet believe in the same general results as to the world's conversion in the dispensation to come. They believe that the Jew restored will be God's agency in the great work. To this we agree, and with them we would quote: "It shall come to pass in that day that ten men shall lay hold of one that is a Jew and say, We will go with you, for we have heard that the Lord is with you." That the earthly Jerusalem restored is to be capital of the earthly nations, and center of earthly service, does not as we see it, militate against the idea that the New Jerusalem in glory, will be the *power* manifested through restored Jerusalem. Satan's invisible kingdom has acted largely through the visible city and government of Rome, and by the same law of correspondence the Roman Empire, the beast with seven heads and ten horns, is "called the Devil and Satan." Rev. xii. 3, 9.

In this sense we believe the restored Jerusalem will be called the kingdom of God, but the real, the heavenly kingdom will be as much higher than the earthly, as Christ *is* higher than he *was.* The Jews restored will be natural men, bearing the image of the earthly, and such can neither see nor inherit the real kingdom of God.—John iii. 3, and 1 Cor. xv. 44, 50.

That not only the earthly Jerusalem is called Zion, but also the heavenly is evident, from Heb. xii. 18, 22: "Ye are not come to the mount that might be touched . . . . but ye are come to Mt. Zion, and unto the city of the living God, the heavenly Jerusalem." A *literal* mountain could be touched and stands associated with literal or earthly things. The earthly is but a symbol of the heavenly, which is therefore called a mount which could not be touched. None we think can object to the double application, who see that in God's plan nearly everything is double; the two standing related to each other as the natural and the spiritual.

There are two Adams, their two wives, and two families; two births and two lives; two covenants, two laws, two sanctuaries, two circumcisions, two temples, two seeds, two nations, and two lands for inheritance. Abraham, to whom the promise was made, saw through the earthly, and so looked for a "better country, that is, an heavenly" (Heb. xi, 16), and so also he looked for a "city whose builder and maker is God." (Ver. 10.) *Man* could build an earthly city, but not the heavenly.

To *build up Zion* implies a *process,* and so far as relates to the earthly Jerusalem, includes the restoration of the Jewish nation or Israel according to the flesh, in *all its parts;* and we believe in its application to the Gospel church, the same must be true. That from 1878 to 1914 is the last half of the last trump, has often been shown, and also that this is the period during which Jerusalem is to be restored. "The last, or seventh trumpet covers the day of wrath, angry nations and the time of reward for prophets, saints and them that *fear God's name, small and great."* Rev. xi. 18. All Christians, whatever their grade of development, are thus included. Some occupy a position with Christ in his throne, as a reward of their faithfulness, while many serve him before the throne. But *all* are included in the heavenly city, and that city descending in its completeness and glory, as the light of the nations, is called the Bride, the Lamb's wife. As the *whole* Jewish church was the Bride in type, so the antitype includes the whole Gospel church. This does not shut out the idea of order and variety in the city of God, nor lessen the motive of seeking by faithfulness a high position even a place in the throne, but it does preserve the idea so clearly taught in the New Testament, of the unity and indivisibility of the one body of Christ. Some are to be counted worthy to escape the tribulation, and like Aaron in the

mount with Moses, execute the judgments written, while others are left to pass through the fire, wash their robes, and come up out of the great tribulation. But as the body would not be complete without *all* its members, so the church or city of God would be incomplete without its citizens, as servants before the throne. "They shall be mine, saith the Lord, *in that day* when I *make up* my jewels." Even them that *think* on his name are dear in the sight of the Lord.

The day of this building is here and both the earthly and heavenly will be built up. Then indeed the Lord in his temple will appear in his glory, and the people which shall be created shall praise the Lord. J. H. P.

A SEED THOUGHT

During harvest there is reaping, with separation of tares from wheat. Then follows the gathering into the barn. After a little time to season, comes the threshing; then the *winnowing*. Next comes the grinding of the pure grain; followed in due time by the *kneading together* of the fine flour. Finally the oven does its work (well heated), and the bread is ready for the hungry.

Jesus said: "The bread of God is that which comes down out of heaven, and gives life to the world. . . . . If any one eat of this bread, he shall live forever; yea, and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 33, 51.

Paul said: "The cup of blessing for which we bless God—is it not a participation of the blood of the Anointed One? The loaf which we break—is it not a participation of the body of the Anointed One? *Because* there is *one loaf*, we, *the many*, are *one body;* for we all partake of the *one loaf.*" 1 Cor. x. 16, 17—*Emphatic Diaglott.* Notice context in verses 6, 11-13. Are we not in the barn being threshed, with good prospect of a winnowing? If so, the grinding of the purified should follow, and a *kneading together*, perhaps *mingled with oil*, which the heated oven will only better prepare for the Master's use and our future work. W. I. M.

JOSEPH AND CHRIST

The history of Joseph the son of Jacob, as given in the book of Genesis, is one of considerable interest. Taken just as a true story of a life, there are but few like it. "Truth is stranger than fiction;" and it is certain that many, both young and old, have read this history with thrilling interest and lasting profit. The exemplary conduct of Joseph is worthy of admiration and imitation.

His relation to the history of God's cause and people, in their early stage of development, is important. As an example of the over-ruling providence of God in the affairs of men and nations, showing how man, seeking his own selfish ends, and to a certain degree succeeding, may yet have his plans thwarted, and the seeming evil turned to good account, the history of Joseph is most remarkable. For many reasons his history has been justly valued by many; but to us the most important feature of his cause is its *allegorical* character. This feature of Bible history, though overlooked by many, and denied by some, is becoming more and more apparent. The story itself, though true, as we fully believe, sinks into comparative insignificance when its *spiritual* import is seen. The greater eclipses the less, and the spiritual is greater than the natural, but while this is true, there can be no doubt that those who appreciate the spiritual, value the letter, because of its deeper import, even more than those who see only the letter; just as men who expect to be changed from the natural to the spiritual body in due time, value the natural body because it *is* a stepping stone to the higher, more than do they who ignore the spiritual, and who act on the epicurean principle: "Let us eat and drink, for tomorrow we die." We regard Joseph's history as representing in its general features the life of and works of our Lord Jesus Christ. In a type proper, as in the law, we would expect "every jot and tittle" of it to be fulfilled, but in an allegory we look for a picture only on general principles. The case of Abraham's two wives, and their sons, Isaac and Ishmael, which is declared to be "an allegory," (Gal. iv.) will illustrate. Every feature of their lives is not mentioned, but there is a most remarkable correspondence between the facts in their history, and the facts in relation to the two Jerusalems, to which Paul makes the application. We do not intend to *make* parallels, or to force into use any feature of Joseph's life, and say this and that must have a parallel; but using as a basis what is *revealed* of Christ elsewhere, we *find* the parallels, and by these, as illustrations, confirm the truth. We regard these correspondences as strong evidence that the same mind that created the Gospel plan, superintended the lives of the ones of whom the history is given, and inspired in his own way the writers. The evidence seems all the stronger in view of the fact that many features of this correspondence have not long been seen. They have been hidden away as jewels in the earth, to be uncovered for the encouragement of the faith of the disciple in this hour of bold and defiant infidelity. "He that hath ears to hear let him hear." It seems as if no Christian could have any difficulty in tracing the many features of our Saviour's life and work in the life of Joseph, when their *attention* is called to them.

Joseph was the well beloved son of his father: "Israel loved Joseph more than all his children." Gen. xxxvii:3. For this fact, his reproving of sin, and for his ambitious dreams of coming glory, his brethren hated him. So Jesus, the "beloved Son" of his Father, on account of his condemning their wickedness, and because of his royal claims, as one born to be their king, was hated by his brethren—the Jews. The words are almost identical. "Shalt thou indeed reign over us?" said Joseph's brethren, when he had told them of his dream of their sheaves making obeisance to his sheaf. "We will not have this man to reign over us; we have no king but Cæsar;" said Jesus' brethren. In both cases the malice became so intense that death was determined on. They both went down into the pit, and were both delivered from death. It is true Joseph did not actually die, but neither did Isaac, who in another case prefigured Christ, and it is said, "Abraham offered his son Isaac," and also "received him from the dead in figure." The pit was a figure of the death state into which Christ descended. Joseph was counted dead, and his resurrection was thus in figure; but Christ's death and resurrection were both in fact.

The events do not *all* occur in the same order in both cases; but both were severely tempted and yet resisted; both occupied for a time the position of a servant, and were shamefully abused; both were favored of God in their sufferings and their cause miraculously vindicated; both had a price set upon them by their enemies in certain "pieces of silver;" and both gained a glorious victory, being exalted to the "right hand of power." Pharaoh committed all power of his kingdom into Joseph's hand: "Thou shalt be over my house and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Gen. xli:40.) He was royally robed and enthroned, and before him went the cry, "Bow the knee."

What Pharaoh did thenceforward was done through Joseph, and the only way to obtain the blessing of Egypt was by the "way" or mediation of Joseph. So Christ was exalted to the right hand of God; "sat down with the Father in his throne;" had all power given unto him in heaven and earth; "that at the name of Jesus every knee should bow;" and it is said of him, "Let all the *angels* of God worship him." "He is Lord of all," "the Way, the Truth and the Life," and "no man cometh unto the Father except by" him.

One grand feature of the work of Joseph is that of giving the needed *bread*, and there was nowhere else to go; so it clearly represents Christ's work as Life-Giver. "I am the bread of life"; "I am the truth"; "Man shall not live by bread alone, but by every word of God." "The *words* that I speak unto you they are spirit and they are *life.*" Well may we say as did Peter: "To whom shall we go? thou hast the words of eternal life." Oh, that all our readers might realize that we are as fully dependent on the Lord Jesus for immortality and eternal life, as were the Egyptians dependent upon Joseph for the support of the natural life! Eternal life only in Christ, is the essence of the Gospel. The first man did not have it, and so did not lose it. He was natural: and the flesh was tried and failed that the *need* of the Second Man might be appreciated. Let us remember that in order to get the Bread we must *apply* for it as did the hungry to Joseph. "He is the rewarder of them that diligently seek him." Oh, ye hungry ones, feed upon his precious truth and be filled! We would not overlook the realization of Joseph's youthful dreams. His brethren that scorned him and cast him out had at last to come to him for bread, and they gladly bowed before him. He whom they rejected and counted as dead became their benefactor and saviour. They looked on him whom they had pierced (in figure), and they mourned and were ashamed, but he fed them and even excused them—"It was not *you* that sent me hither, but *God.*" "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither: for God did send me before you to *preserve life.*"—Gen. xlv: 5-8.

Let God's mercy be praised!

When Christ left the Jewish house desolate it was not eternally, but "until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." In the coming day of restitution, the Lord says: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication (favor and prayer), and they shall look upon me whom they have pierced, and shall mourn." (Zech. xii:10.) Yes, they will mourn and be ashamed of themselves, when in prayer before him they despised, even as did Joseph's brethren when they discovered their brother. But it is the mourning of penitence, and not of despair; it is caused by the spirit of *favor* which is shown them by the long lost brother now restored. They find him exalted as a King and Life-Giver, and he cares for them. They give themselves to him and he gives them a home and all they need. Thus we see that Joseph in many ways represents Christ, and confirms our view of God's plan of the ages.

Truly God is good, and "his mercy endureth forever." Well may we say, "How unsearchable are his judgments and his ways past finding out." What we cannot discover he can uncover or reveal; and "thanks be to God for his unspeakable gift," and the glimpse he has given us of his plan and his love. "We love him because he first loved us." We love one another because "he hath given us of his spirit." "He that loveth not knoweth not God, for God is love."

J. H. P.

THE WEDDING GUESTS

"The kingdom of heaven is like unto a certain king which made a marriage for his son."—Matt. xxii. 2.

The Jews were first invited to the great feast, but they made light of the matter, were more interested in the farms and merchandise, and a remnant even persecuted and slew the servants who carried the invitation; in consequence of all which "he sent forth his armies and destroyed those murderers and burned up their city." (Ver. 7). Then the command is given: "Go ye therefore into the highways and as many as ye shall find bid to the marriage." (Ver. 9) This seems clearly to refer to the work of the Gospel among the Gentiles; and by people gathered from among them "both bad and good, the wedding was furnished with guests." (Ver. 10.)

The parables of Jesus about the "kingdom of heaven," seem always to refer to the "church militant," or to the living, mortal phase of the church; as soon as a man dies he is no longer represented in the parables, so the last part of the movement represented by the parable would include only the generation that are "alive and remain." So the "harvest" of the parable of tares and wheat (Matt. 13) relates to those that "*grow together* until the harvest," which "is the end of the age." (Vs. 30 and 39.) And in the parable of the virgins, the going in to the marriage, refers to same act of the last generation. (Matt. xxv.)

The idea of a wedding is often referred to by the Saviour, but it is somewhat remarkable that in such parables the believers are represented in the attitude of *guests*, and not as the *bride*. This fact has puzzled some, as Paul speaks of the church as the "espoused" virgin or prospective bride; and the Revelator speaks of the bride made ready as clothed with "the righteousness of saints." (Rev. xix:7, 8.) The bride is therefore composed of saints, (holy ones); but why then should the last generation be called guests? It is certain that the "wedding garment" is spoken of as properly belonging to the "guests" with which the wedding was furnished.

We suggest a solution, but as disciples we would gladly receive light from others. (1.) We understand the bride is the *whole church*, dead and living, raised and glorified. (2.) That the marriage is the *process* of raising and glorifying the church, or the *process of making up his jewels*. (Mal. iii:17.) The *making up* suggests a gradual and not an instantaneous work; as also, "when the Lord shall *build up* Zion he shall appear in his glory." (Ps. cii:16.) This doubtless refers *primarily* to the restoration of the earthly Jerusalem during thirty-seven years, or from 1878 to 1914, which, according to the prophetic arguments, is the last half of the sounding of the seventh trumpet. But there are two Jerusalems—an earthly and a heavenly; a mount that could be *touched*, and a mount Zion that could *not* be touched. (Heb. xii:18, 22) We believe these are related to each other; the one outward and Jewish, the other inward and Christian; and that both are to be *built up during the same period*, "the last trump." According to the parables of the "two dispensations," Christ was due to enter or *come* into the office of *king* in the spring of 1878, the parallel of his riding into Jerusalem in fulfillment of "behold thy king cometh;" and the same king who has the power to restore the natural Jerusalem, has the power to build up the spiritual Jerusalem; and it is declared that he will reward the *whole church*—prophets, saints and them that fear his name, small and great"— during the seventh trumpet. (Rev. xi:18)—the same period in which it has often been shown that the earthly Jerusalem will be restored.

(3.) To be in the light when this process is due is the privilege of the living generation, and because of this they are *guests*. They understand when he *takes to himself* his great power. "When he had returned having received the kingdom he then *inspects* the *guests* and *rewards* them." (Luke xix. 15, 27.) It is evident that the *inspection* is a work done in reference to the living, while they are yet mortal, for two reasons, first, the reward *follows* the inspection, and second the unfaithful was *cast out*.

The idea of being cast out of immortality seems absurd, as the immortal "cannot die." The case of the unfaithful servant cast out seems the same as the one found among the guests without a wedding garment, who shares the same fate. (Comp. Luke xix. 26 and Matt. xxii. 13) From this it appears evident that "going in to the wedding" is not the translation of the living into immortality, but is coming into a position of *expectation*, which may be lost on account of lacking certain qualifications, represented by the wedding garment.

The servants gather, but they are not infallible, they do not know the heart, and the king *sifts out* those unfit for the kingdom. This inspection and sifting out we again remark is after the king comes, and yet before the "power over the nations" is given.

The "dead in Christ" have no part in this light, and therefore are not guests, neither are they subjects of this inspection or sifting—their case was decided before they fell asleep. Hence Paul could say: "*Henceforth* there is laid up for me a crown." When the dead in Christ are *raised* they are *immortal*, and when the living are *changed* they will be immortal too, both alike sharing in the position of the glorified church—"The Bride, the Lamb's wife." If it be kept in mind that the living are *guests* while *mortal*, by being *in the light*, there can be no objection we think to our being guests now and yet in due time constituting a part of the Bride, when we put on immortality.

After the *king* comes, and *inspection* is due, it should not be surprising if the subject of the *garment* should be uppermost in the minds of the guests; neither should we be surprised if there is a *sifting out* instead of a *gathering in*. That many have passed through a strange test during the past year is known by them all, and the work goes on. Let none be in haste however to judge his brethren, the Lord is judge, and *he* will decide who is or is not possessed of the wedding garment. In another article we may consider this subject.

J. H. P.

OUR JUDGMENT DAY

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what . . . . ?" 1 Pet., iv:17.

In the popular mind the day of judgment is after the end of the Gospel dispensation. As regards the world, so it is; but as regards the church, as quoted above, it is now, in the present time, and has been all through the dispensation.

Of the Christian who has seen God's truth clearly, we may say, in the words of another, written many years ago, "He is *now on trial*, as the investigating judgment is in actual session at this moment, and every individual [Christian] during his life is on trial before God, the righteous "Judge of all the earth"; and each one is, day by day, not only at the bar of the investigating judgment, but is himself the witness, for or against himself and is every hour giving testimony on which the judge decides the case. Solemn thought! And here let it be remembered that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." How solemn the consideration that each one of us is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our own case; every temper of mind indulged or cultivated goes to make up the chain of testimony, and all our motives in life are so many links in the chain. What a life we are then living! Always in court—always on trial—always giving evidence by which the Judge is to decide."

What an awful thought! Thank God we are not standing in the filth and rags of our own righteousness under the searching gaze of the All-seeing One. We have a friend at court who has thrown his own royal mantle over us. We have an Advocate, too—an Intercessor at the throne of justice. Besides all this, the Judge himself is "Our Father;" and "as a father has compassion on his children, Jehovah has compassion on them that fear him."

"For he knows our frame:
He remembers that we are dust."

W. I. M.

OPPOSITION

Is it right to oppose what we believe to be error? We think it is our duty to guard the flock against heresies, as truly as it is ours in any degree to "feed the flock" with "meat in due season." Christ warned his followers to "*Beware* of the leaven [doctrines] of the Pharisees and the Sadducees." And the Apostles are found not only teaching the *truth*, but warning against the entrance of *error*. "*Shun* profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." (2 Tim. ii:16-18) What is true of one error is true of another, and it is the duty of teachers to *defend* as well as to teach,—Defend the hearers by defending the truth. The inspired Word "is profitable for doctrine" (teaching) not only, but also for *reproof*, for *correction*, and for instruction in righteousness. It is clearly taught in the Word that God has set watchmen on the Watch Tower, who are made responsible to the people to warn them against the approach of danger, and if the watchmen fail to do their duty the people's blood is required at the watchman's hand.

It is a *pleasant* duty to preach the Gospel, and also to present to the household of faith the many beautiful truths concerning the plan of salvation which we may have learned, but it is not so pleasant to defend the truth against errors. If the first elements of the Gospel introduced at the beginning of the age, have served so good a purpose during nearly two thousand years, it seems as if the abundant light of Millennial dawn might serve, at least in part, for the age coming on. But we still are on the watch for more, and will gladly accept *light* through old channels or through new ones, if our Father sends it to us. But we cannot accept as true whatever is presented by others regardless of our own judgment of what the word teaches, "Prove all things and hold fast to that which is good," is an inspired statement of both duty and privilege. It is our duty to learn truth, but it is also our duty to reject error.

Our object is two-fold—to learn and to teach. We believe God has called us to both. If in our effort to teach we find it necessary to *oppose* the teachings of others, we purpose with the Lord's help to do so. Sometimes in *anxiety* to get things new and startling, there is danger. And when our faith in its "first principles" is assailed, we find it necessary to *defend* it.

The doctrines of Atonement and Resurrection, as we teach them, we regard as fundamental elements of the Gospel and of these we stand in *defense*. J. H. P.

"THE DESIRE OF ALL NATIONS SHALL COME"

HAG. ii. 7

In the interpretation of prophecy, it is important that we should recognize the perspective principle on which it is based.

Several trees in the distance, in the same direction, appear near to each other, though quite a distance apart. The space between them becomes apparent only as you approach them. The eye of the prophet is permitted to see future events on the same principle, and though events may be centuries, or even Millenniums, apart, unless there are prophetic periods given to locate them, it is impossible for us to determine how far apart they will be in fulfillment.

Isa. ix. 6, 7, relating to the birth, development, reign and final triumph of our Lord, is a clear case of the perspective. Though written nearly eight centuries before the birth of Christ, the present tense is used: "Unto us a child *is* born," &c., and though the fulfillment requires ages, the prophecy is but a few words, without even a hint of the long time required.

Another case in point, is the prophecy of the *work* of Messiah. (Isa. lxi. 1, 3.) This work among other things both before and after is: "To proclaim the acceptable year of the Lord—and the day of vengeance of our God." Christ himself "rightly divided" this scripture, not reading the latter part, because it was not yet due, and of what he read, added: "This day is this scripture fulfilled in your ears."—Luke iv. 21.

The day of vengeance was an *age* in the future when he spoke.

The coming of Christ is on the same principle foretold as if it were a single event. The phrases "first advent" and "second advent" are not Scriptural. And though we do not object to their use, and will use them by way of accommodation, we nevertheless believe that the impression made is often *anti*-scriptural. Our *aim* is to remove misapprehensions as far as possible. We believe that the coming of Christ is properly *one* great and comprehensive manifestation; but that the process includes several lesser comings or manifestations as parts or stages of the whole. This fact was made the stone of stumbling to the Jew, and it probably will prove to be such to many Christians.

That the prophecies of Christ's glory and kingdom were not fulfilled when he came in the flesh, is true, and as that was what the Jew had in mind, he failed to see the sufferings of Christ (Isa. liii), and so he was rejected by them. It seems strange that any now should claim that in his incarnation and humiliation he came as "the Desire of all nations," in face of the fact that he did not come to any but *one* nation.

The limited commission: "Go not in the way of the Gentiles," found its sanction in Christ's own words: "For I am not *sent* but to the lost sheep of the house of Israel." Will any one in the face of this say he came then to all nations? The first thing Christ did for the *world* was to *die* for them and that not until he had given up the nation to whom he was sent. He was not desired even by that nation. He was "as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, no beauty that *we should desire him*. He is despised and rejected of men," etc. No clearer pen picture could have been given, than Isa. liii, of the estimate his nation placed on him and the manner in which they treated him. "He came unto his own and his own received him not." "The foxes have holes and birds of the air have nests but the Son of Man hath not where to lay his head." "We will not have this man to rule over us." "We have no king but Cæsar." "Away with him; crucify him." These and many other facts prove conclusively that Christ in the flesh was not the Desire of *any* nation.

It is evident that the *shaking* of the nations and the *overthrow* of *kingdoms* referred to in our text and context are to *precede* his coming as the Desire of all nations. Therefore Paul's reference to the language and his location of it in the future in his day (Heb. xii:26-7), confirm our conclusion that this scripture was not fulfilled at what we familiarly call "the first advent." Then will it be fulfilled when he appears the "second time?" Perhaps nearly all would answer, "Certainly." But we are compelled to think differently. Heb. ix:29, is, we believe, the only place in the Bible where the word *second* occurs in connection with Christ's coming. And certainly nothing in this makes it impossible that *other* comings should follow. Mark, we do not affirm that what is here called the *second* is not elsewhere referred to, but that when the coming is referred to, it does not *always* refer to the second. We wish to be distinctly understood as claiming that some of the prophecies of Christ's coming will be fulfilled *after* he has appeared the *second* time.

Our question is, Is he the Desire of all nations at the second appearing? If not, there will be another coming? For God's word will be fulfilled. Paul's statement is: "*To them that look for him* will he appear the *second* time." Do the nations look for him? Do they desire him? No. Not even the professed *church* desire his coming. They *say* they love him, but do not want him to come "*in our day*." They say they care not if he comes not for "ten thousand years," or even if he *never* comes, for they expect to *die* and *go to him*; but they DO NOT WANT TO GO! God has given us the love of life, and the instincts of men are often better than their theology. Brethren, you ought to know that you *can not* be with him till he comes. He said, "I will come again and *receive* you to myself." At his coming the dead in Christ rise and the living are changed and caught away to *meet* the Lord in the air, and so shall we ever be with the Lord. Comforting words! (1 Thess. iv: 13-18.) These are doubtless in reference to his second

coming, because it is to them that look for him. There is a company who want him to come. The little flock, the chaste virgin espoused, want to see the Bridegroom. *They* love his appearing, and Paul says that *all such*, as well as himself, will receive a crown of righteousness in that day. (2 Tim. iv:8.) There is no promise that he will come to them that do *not* look for, or who do *not* love his appearing. And there is no promise that any *mortal* eye will see him at his second coming. Those to whom he then appears are to be changed, made like him, and shall see him *as he is*.

"Behold he cometh with clouds and *every eye* shall see him," is a sample of passages often quoted against our position. But this is one of the *evidences* of our position. The nature of events prove that the "coming with clouds" is not the *second* coming. He will come in all his glory, and in his kingdom, but not until *after the saints are with him*. When he thus appears to the world, to men in the flesh, to "every eye," the saints are with him. This is represented by a beautiful picture of the grand manifestation on the mount of transfiguration. Moses and Elias *appear with him* in glory, Brethren, do not confound this grand event with a previous one of his coming to raise the dead. Three comes after two, just as certainly as two comes after one. The same truth is *stated* by Paul. "When he shall appear we also shall appear with him in glory." What is true of the Head is true of the Body. It is called "the manifestation of the *sons* of God."

The church's hope is the "redemption of our body" (verse 23) and is reached at the second appearing; but the world's hope is in the "manifestation of the *Sons*,"—the Head and Body complete,—the promised "Seed" whose work it is to crush the Serpent and bless all nations.

God made the creature subject to vanity but in *hope*. (Ver. 20.) And it is declared that the groaning creation "itself *also* (as well as the church who had the *first fruits* of the spirit) shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ver. 21.

It is claimed by some that this manifestation is but a later stage of the "*second* advent" than his coming *for* his saints. To this idea we would not object so much, for the *order* of events, being admitted, would prevent the blinding effect of the popular view of expecting him to come from them and come with them and do a dozen other things "in a moment," as it were, and without any order. But we are convinced that as his coming in the flesh was to the fleshly house of Israel, and only those knew it who were in the light, so his second coming is to the church, "to them that look for him," and the world will know nothing about it until it is past. That the **second advent has its different stages and covers a considerable period of time, as well as the first advent we fully believe.** Just as surely as the high priest's coming out was a work of time and had its stages so surely our High Priest will fulfill them for not a *jot* or *tittle* can pass unfulfilled. The first step in type was to leave the most holy, then he *tarried* in the holy place to cleanse it before coming to the people, and when he had done all, it was to them that waited for him he came. This too is the very subject under consideration by Paul when he says: "As—and so . . . . to them that look for him will he appear the second time." His coming does not always refer to coming from heaven, but is a manifestation, or it may be taking or coming into a new position or relationship.

As a babe he came at his birth. He had come, but he had not come fully, i. e. all the steps had not been taken. So John preached "before his coming." Acts xiii. 24. John says, "There cometh one after me" and again "That he should be made *manifest* to Israel, therefore am I come baptizing with water." (John i. 31.) So Jesus was manifested as the Christ i. e. the Anointed, by being anointed with water and that which it represented—the holy Spirit.

He then entered on the harvest work, but not until three and one-half years later did he fulfill the prophecy, "Behold thy King *cometh*." First the birth, then the anointing, and last the manifestation as their King; but these were none of them the coming from heaven. His return from heaven is a coming, but every coming is not a return, at the second, any more than at the first. That Christ will have come as a king—i. e., have entered upon the *office* of king—even before the living *church* are translated, is evident from the parable of the *King* inspecting the guests before the marriage. "And when he had returned, having received the kingdom," etc. (Luke xix:15.) Then follow the inspection of all the servants and the reward of the faithful. The president must be inaugurated in his office before he can properly appoint his cabinet. So Christ has his official honor conferred before he can share it with others. And be it remembered that his saints are in office as ruling princes, before the kingdoms are cast down. The kingdom of God is *set up* before the kingdoms of earth fall, for *it* shall break in pieces and consume all these kingdoms. (Dan. ii:44.) "This honor have all the saints." (Ps. cxlix.) This overthrow of the kingdoms by the strong hand of judgment, is what will break the proud spirit of the nations: "For when his judgments are in the earth the inhabitants of the world will learn righteousness." (Isa. xxvi:9.) Together with these judgments the everlasting gospel will be preached: "Fear God and give glory to him, for the hour of his judgment is come." Rev. xiv: "And all nations shall come and worship before thee, for thy judgments are made manifest."—Rom. xv:4.

Thus the great change will be wrought, the proud spirit broken, men feel their weakness, and the "Desire of all nations will come." The Royal Seed, both head and body, having been exalted—Christ first, to prepare a place in the Father's house of many mansions; then the saints, gone to be with him in the house prepared: then will the Lord behold the earth, looking down from the height of his sanctuary, and hearing the groaning of the prisoner, *deliverance will come*. "When the people are gathered together and the kingdoms to serve the Lord." (Ps. cii.:19-22.) Thus in due time, though it has not been at any time in the past, Christ will be the consolation of all nations. J. H. P.

A BEAUTIFUL TEMPLE

The Bible may be compared to a magnificent edifice that took seventeen centuries to build. Its architect and builder is God. Like this beautiful world, the work of the same Author, it bears on it everywhere the impress of a divine hand. This majestic temple contains sixty-six chambers of unequal size—the sixty-six books of the Old and New Testaments. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious by far than that of Solomon or of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls, and ceiling overlaid with fine gold of Parodim, their holy places, their courts, their porticoes and gates. Would you have fellowship with the Father? You will be sure to find him within the precincts of his holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful Garden of Eden, with its innocent flowers, its groves and lucid streams. The first of the buildings, that of highest antiquity, bears the name of the Chambers of Law and Justice. These are five in number—the Books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surprising interest—mementoes of persons and events that had place before a stone of the building was laid: such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph; and such scenes as Paradise and the Flood, the departure from Ur of the Chaldees, the tent-door of Mamre, the flaming cities of the plain, the offering of Isaac, Rebecca at the well, and the Governor of Egypt weeping over the neck of his brethren.

Thence we pass through an extensive range of imposing apartments—the Chambers of Historic Record. These comprise the Library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther.

Then we come to a wide space called the Gymnasium of the building, or the saints' exercising ground—the Book of Job. Entering at the right we find ourselves in the Music Gallery of the Psalms, the orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery and harp. Issuing thence we pass at once into the Chamber of Commerce—the Book of Proverbs; not far from which is the Penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit—the Book of Ecclesiastes.

A little further on we enter into a tiny parlor in the midst of larger rooms—the Chamber of Sympathy with Mourners—the Book of Lamentations. Interspersed among all these the eye is regaled with such delightful conservatories of flowers as the Books of Ruth and of the Song of Solomon. And next we come to a noble suite of lofty apartments, some of which are of great capacity, and are laid out with extraordinary splendor—no less than seventeen in number. These are the Halls of Ancient Prophecy, and follow in grand succession from Isaiah to Malachi.

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble fairer far than was ever taken

from the quarries of Paros or Carrara—chambers of which one knows not whether the more to admire the simplicity or the exquisite finish. At once the walls arrest us. On them we see not golden relief of palm-trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building himself, drawn by the holy Spirit's inimitable hand. These are the Books of the four Evangelists. Stepping onward our ears are saluted by the loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels, and shafts, and cranks, and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics—the great work-room of the building—the book of Acts.

Leaving it, we are conducted into the stately Halls of the Apostolic Epistles, no fewer than twenty-one in range. The golden doors of fourteen of these are inscribed with the honorable name of the Apostle to the Gentiles, those of the seven others with the names of James, Peter, John, and Jude. Within these halls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where, in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come—the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony and look abroad:

Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of it stands the Tree of Life, with its twelve manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the Everlasting Hills, the city, all of gold, bathed in light and quivering with glory—the New Jerusalem; its walls are of jasper, its foundations of precious stones, its angel-guarded gates of pearl—the city that needs no sun, no moon, "for the glory of God doth lighten it, and the Lamb is the light thereof."

Oh, let us make this beloved house OUR HOME!

Lord, "open thou mine eyes that I may behold wondrous things out of thy law."—*Selected.*

BIBLE CLASS DEPARTMENT

THE LORDSHIP OF CHRIST
A BIBLE READING

Lord signifies master, ruler, governor. Lordship signifies dominion, power, authority. These definitions are related to each other and to the subject.

Husband is also a definition of Lord. The Anglo-Saxon word, Hlaford, from which our English word Lord is derived signifies Breadkeeper, and is applied to one who has the general care over, and control of a family. The title of Lord thus applied to Jesus Christ is expressive of a glorious fullness of power and love.

Bible students have doubtless been impressed with the numerous applications of this term to Christ in the New Testament. Familiar phrases applicable to Christ: "Lord of the Sabbath." (Mark ii. 28.) "Lord and Christ." (Acts ii. 36.) "Lord of glory." (1 Cor. ii.8.) "Lord from Heaven." (1 Cor. xv. 47). "One Lord Jesus Christ." (1 Cor. viii. 6.) "One Lord, one faith and one baptism."—Eph. iv. 5.

I. "He is Lord of dead and living." (Rom. xiv. 7, 9.) "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord, both of the dead and living."

1 The fact is stated: "Christ is Lord of both living and dead."

2 How he became Lord; By death and resurrection.

3 Our responsibility: Being his we ought to obey him.

The reference in this text is to Christians. Christ died for all, and therefore has a claim upon the obedience of all. A Christian is one that recognizes the claims and yields obedience. Why should any one say, in the face of so plain a statement, that Christ has nothing to do with the *dead* but only with the living? "Both of the dead and living."

II. "He is Lord of Jew and Gentile." (Acts x. 34, 36.) Then Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him . . . . preaching peace by Jesus Christ: he is Lord of ALL."

The equality of Jew and Gentile under the Gospel was hard for Peter to learn. He was convinced by the vision of the unclean beasts, and the voice: "What God *hath cleansed* that call not thou common." Ver. xv. "There is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him." (Rom. x. 12.) Here, as Joseph, Christ is the bountiful Breadgiver.

III. He is Lord of angels as well as men. "All power is given unto me in *heaven* and in earth." Matt. xxviii. 18. "Wherefore (in consequence of his condescension and obedience unto death) God also hath highly exalted him, and given him a name [official position] which is above every name, that at the name of Jesus *every* knee should bow of things in *heaven*, [angels] and in earth [living men] and under the earth; [dead men] and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. ii. 9, 11.

He who honors the Son honors the Father, and according to this passage whoever denies Christ's lordship over angels and both living and dead men dishonors the Father.

"Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they . . . . and again . . . . he saith. Let all the angels of God worship him." (Heb. i. 4, 6.) They are his servants; therefore he is their Lord. There is a clear contrast between Moses and Christ as mediators of the two covenants. Under the old covenant, Moses received the law from God through angels; therefore the angels were superior to Moses; (Acts vii. 53 and Gal. iii. 19.) but in this dispensation Christ *controls* the angels, and under his loving administration they are ministering spirits to the heirs of salvation. Heb. i. 14.

IV. As Lord he is the Great Teacher, Leader and Commander. "Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. lv. 4. "All power is given unto me in heaven and in earth. Go ye THEREFORE and teach all nations, baptizing them . . . . teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 18, 20. As Leader he is both our example in the life of obedience, and our Forerunner in the order of development, from the natural to the spiritual. The obedience is our work, the spiritual is our reward. A great encouragement: He who has *all power* has said: "He that believeth and is baptized SHALL BE SAVED." A serious warning: The same Lord has said: "He that believeth not SHALL BE CONDEMNED."

V. He has *all* power physical and spiritual. As often expressed, power over the body as well as the soul. Many believing the latter are too apt to exclude the former. As a Healer he confirms his word and establishes his authority. "Lo I am with you alway, even unto the end of the age." Matt. xxviii. 20. "So then after the Lord had spoken unto them he was received up into heaven . . . . and they went forth and preached the word everywhere, the Lord working with them confirming the word with signs following." Mark xvi. 19, 20.

By *whatever* means the apostles confirmed the word, it was by the power of the *Lord Jesus* working with them or the above scripture has no force. Examples of confirmation by healing diseases: "*In the name of Jesus Christ* of Nazareth rise up and walk, and he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength." Acts iii. 6, 7. The case is the man, lame from his birth, who sat at the gate of the temple, called Beautiful. And Peter said: "Eneas, Jesus Christ maketh thee whole, arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord." Acts ix. 34, 35. Bear in mind Christ is Lord. They turned to him, because these things were done by his authority and power.

Examples of confirmation by the *destruction* of life are given us in the case of Ananias and Sapphira. "And great fear came upon all the church and upon as many as heard these things." "And believers were the more added to the Lord, multitudes of both men and women." Acts v. 11, 14.

Healing is the Lord's usual method, but the *lordship* of Christ is illustrated by his power over life, either to kill or to make alive. Examples of confirmation by raising the dead. Raising the dead is the climax of physical healing; the power which can do the one can do the other.

"But Peter put them all forth and kneeled down and prayed; and turning him to the body, said: Tabitha, arise. And she opened her eyes and sat up, and . . . . he presented her alive, ... and *many believed on the Lord.*" Acts ix:40-42. The case is very clear, and that the Lord's agency is recognized by the people is clear, because of their turning to him in consequence. He prayed to the Father, doubtless; no other prayer

seems to be scriptural; but had Peter neglected Christ's teaching—"Whatsoever ye shall ask the Father *in my name* he will do it," we cannot suppose his prayer would have been answered.

Another case: "Eutychus . . . . fell down from the third loft and was taken up DEAD. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. . . . . And they brought the young man ALIVE, and were not a little comforted."—Acts xx:9-12.

His life was restored, by a similar method to that used by Elijah in raising the widow's son (1 Kings xvii:17-23); and Elisha raising the Shunamite's son (2 Kings iv:34, 35.)

That Christ has *power* to restore natural life, is not only clear by virtue of his lordship, but by these examples. Power is a cause to produce results; if never exercised, it would at least be vain. These are samples and assurances of the coming restitution of all.

VI. His power over mankind is secured by the Ransom.

Def.—Ransom (verb), to *recover* by paying the *price*.

Ransom (noun), the *price* paid for recovery.

The ransom has relation to the thing bought as its equivalent. Note the value of Christ's death. "There is one God, and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim. ii:5, 6. Human for human is the legal ransom. He became a *man* that he might "give his life (Gr., *psuchee*—the natural life) a ransom for many." Matt. xx:28. It was the human life. "We see Jesus, who was made a little lower than the angels, for the suffering of death; . . . . that he by the grace of God might taste death for every man." Heb. ii:9.

"He took not the nature of angels, (if he had done so he could not have died—Luke xx:36), but he took on him the seed of Abraham." Ver. 16.

This enabled him both to sympathize with and to redeem. "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, (not that he might die for himself, as one of us, but) that through *death* he might destroy . . . . the devil and deliver" from death those who, while they lived, were afraid to die. (See verses 14, 15.)

It was not the preexistent life, but "A *body* hast thou prepared me. . . . . Lo, I come to do thy will, O God. . . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. x:5-10.) "Since by man [Adam] came death, by man [Christ] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv:21, 22.) The making "alive" of the 22nd is clearly the raising "*of the dead*" of the 21st.

"I am he that liveth and was dead . . . . and have the keys of Hades and of death." (Rev. i:18.) Hades is the state of natural death, and the key is the symbol of power.

VII. As Lord, Christ gives immortality. This is the greatest life and work. All the lesser steps have reference to this great outcome.

"The first man Adam was made a living soul, the last Adam was made a quickening spirit." (1 Cor. xv:45.) Adam gives the natural body, which is mortal; Christ gives the spiritual body, which is immortal. (See context.)

"I give unto them eternal life." (John x:28.) He hath "abolished death (by the ransom) and brought LIFE AND IMMORTALITY to light." (2 Tim. i:10.) He gives life to *all*, "And became the author of eternal salvation unto all them that obey him." Heb. v:9.

Truly Christ is Lord of all—angels, men, condition and things.—God in Christ is our Redeemer and Saviour. Our dependence is well established by the word.

He has the highest claims on our hearts and lives, on account of the ransom paid, and the glorious expression of his love in this and all else he does for us.

May a "patient continuance in well doing" secure for us the "glory and honor and immortality," which he has promised.—Rom. ii:7.

J. H. P.

QUESTIONS OF CORRESPONDENTS

Answers by the Editor.

QUES. I see no reference to the resurrection of the natural man, in a natural body in 1 Cor. xv. Does it not seem to treat only of the raising of saints—spiritual bodies?

ANS. In 1 Cor. xv. 22, Paul restates what he has everywhere affirmed, viz. That as by Adam's disobedience the race became dead, so by Christ's obedience all were in God's sight justified to live again, and in his due time, they will be delivered from death's dominion and restored to *perfect* life. He lays down the general proposition or truth that, "as in Adam *all* die even so in Christ shall *all be made alive*, but every man in his own order." This indicates that several resurrections may take place before *all* are raised. Paul does not specify how many *orders* or companies there will be.

He was writing to believers and informs them, that their resurrection is the *first order* "Afterward they that are Christ's at his *parousia* [presence.]" "Then the end." (The word *cometh* is not in the Greek) The thought is: "Then, i. e. after all the *companies* or *orders* of the dead are raised, etc.—when "*all* are made alive," then, having rescued man from his fallen condition and having destroyed the last enemy *death*, by releasing mankind from his bondage, the work which the Father gave him to do is accomplished, i. e., "reconciling the world," having put down all rule and power opposed to the Father, then will he deliver up the kingdom to God even the Father; then shall the Son also himself be subject unto him." —Ver. 28.

QUES. Does not Rev. xx. 4, 6, seem to ignore any but the two classes, viz: the blessed and holy of the first resurrection, and the rest of the dead who live not until the thousand years are finished? Now where do we find the great *restitution class* mentioned in these two chapters?

ANS. This text certainly does emphatically contradict the idea of the various orders of resurrection during the (1000 years) Millennial age; and not only so but it also contradicts all scriptures which teach—"a *restitution* of all things, which God hath spoken by the mouth of all His holy prophets;" and it precludes the idea of "all men being saved [from death] and coming to a knowledge of the truth"; and it would prevent its being "testified in due time [to all] that Jesus Christ gave himself a *ransom for all.*" (Tim. ii. 6) Verse 4 treats of the first resurrection, those who *reign* and live with Christ during the thousand years. Now, *if* "the rest of the dead" (outside the first resurrection) "*live not* until *the thousand* years are finished," they certainly have *no probation*, for verses 7 to 10 describe the final winding up of sin and sinners, symbolically termed a "lake of fire and brimstone" where the symbolic *beast* had been cast, &c.

But how about this? If Rev. xx. 5 contradicts the balance of the Bible what shall we do? This same point troubled *me* about eight years ago. I knew not what to think. This text stood opposed to all thought of *restitution* and the "blessing of all the families of the earth" through *"The Seed,"* Yet I could not think of discarding it even though the prophets had said that Sodom, Samaria, Israel, etc., were to be restored to their "former estate, etc." I was in this perplexed condition until I found that the objectionable part of this fifth verse (the first sentence) is not to be found in three of the oldest MSS, viz: the "Syriac," "Sinaitic" and "Vatican." The Syriac is the oldest (second century) and the "Sinaitic" the most authentic and reliable MS. known; written about A. D. 350. The only ancient MSS. containing this sentence is the "Alexandrine." It is not only *less reliable* (although recognized as valuable) but being written about the middle of the fifth century, it is less valuable than the more ancient "Sinaitic" and "Vatican," because more liable to have its text interpolated during the century intervening. The last mentioned three manuscripts are acknowledged by all to be the *best* GREEK text extant. The "Syriac" is not so authoritative because written in the *Syriac* language.

Upon a careful reading of the context, you will notice that the connection would not only not be impaired, but positively improved by the omission of this sentence; read it: "They lived and reigned with Christ a thousand years: This is the first resurrection. Blessed," &c.

When copying was all done by the pen, the transcribers have, it would appear, frequently made a parenthetic or marginal *note* of their thought upon the subject assigned to refresh their memory when reading it again. Such *notes* were mistaken by subsequent copyists for parts of the inspired text. Another similar interpolation is Jno. xxi. 25, also omitted in the *"Sinaitic" MS.* (See article on *"The Holy Bible"*—crowded out, will appear in Jan. No.)

PREACHING

Almost all the brethren whose names appear on our list as regular contributors, the editor, and three others who do not write for ZION'S WATCH TOWER, but who are in sympathy and accord with its teachings, are preaching the *good news* wherever the Lord of the Harvest opens the way. Requests for their services may be sent to this office.